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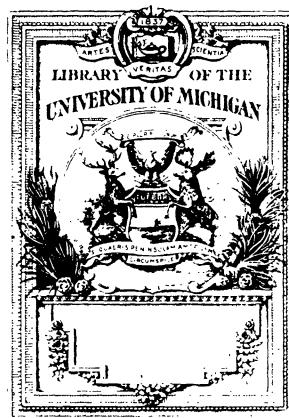
PENNSYLVANIA

PATRIOTIC

INFORMATION

SERIES A

14







# THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

## SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

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## VOLUME XIV

BY

ALBERT T. CLAY

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"ECKLEY BRINTON COXE, JUNIOR, FUND"

PHILADELPHIA

*Published by the Department of Archaeology, University of Pennsylvania*

1906

**T**HE EDITOR determines the material to constitute a volume and reports to the Committee of Publication on the general merits of the manuscript and autograph plates submitted for publication; but the Editor is not responsible for the views expressed by the writer.

# DOCUMENTS

FROM THE

## Temple Archives of Nippur

DATED IN THE REIGNS OF CASSITE RULERS  
(COMPLETE DATES)

BY

REV. ALBERT T. CLAY, PH. D.

*Assistant Professor of Semitic Philology and Archaeology; and Assistant Curator, Babylonian and General Semitic Section of the Department of Archaeology, University of Pennsylvania*

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*Seventy-two Plates of Autograph Texts. Fifteen Plates  
of Half-tone Reproductions.*

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PHILADELPHIA

*Published by the Department of Archaeology, University of Pennsylvania*

1906



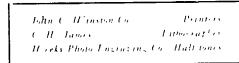
To  
Provost  
Charles Custis Harrison  
LL.D.

Through whose encouragement and generosity original  
investigations have been furthered and research  
fellowships founded at the University  
of Pennsylvania

This Volume is Gratefully Dedicated

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## P R E F A C E.

More than a year ago the manuscript was ready for the press of what appears as Vol. XV (the tablets of which do not have in their dates the name of the king), including the discussions concerning the check-marks, stylus, seal, etc., which now appear in this volume (XIV). Since that time I have been able to prepare the texts with complete dates, the study of which I had begun more than three years ago. The publication of Vol. XV having been delayed, I rearranged the material contained in the introductions to both volumes. The discussions concerning the nomenclature of the documents appear in Vol. XV. In addition to the many names in the texts of that volume, I have added a large number, which I collated from hundreds of other tablets in our Museum, as well as from another small collection also belonging to the Cassite period—making in all nearly seventeen hundred. [This volume, it will be noticed, contains a large number of additional names.] Discussions also concerning the many new Cassite names, as well as the many hitherto unknown names of deities, appear in that volume.

After the Introduction to this volume was in type an article appeared<sup>1</sup> in the *Orientalistische Litteraturzeitung*, Vol. 9, No. 3, by Dr. A. Ungnad, of Berlin, concerning the marks of the *sisiktu* as a substitute for the seal impression, found on a tablet belonging to the first dynasty of Babylon. As his account of the tablet did not mention anything concerning a hole (see my discussion of the *sisiktu* on page 13), I wrote to Dr. Hermann Ranke, of the Berlin Museum, asking him to ascertain whether there was not a small hole in connection with the cloth marks so clearly visible in the photograph of the tablet published by Dr. Ungnad. In a letter dated April 19th, Dr. Ranke writes: "Beneath the *sir* of *Ishum-nâsîr* really appears something like a little hole. As the edge of the tablet is somewhat destroyed it would not be absolutely safe to judge from this one instance whether the hole is accidental or not. The cloth impression is only beneath the word *ziziktum* which

<sup>1</sup> Eine neue Form der Bezeichnung in altabyssinischen Urkunden.

was written after the impression had been made. I tried to copy the impression, but didn't succeed very well. It looks like the edge of something like cloth (the single threads being visible) as if it was from the end of a sleeve." As a matter of fact the hole appears in the photograph published by Dr. Ungnad. A reproduction of Dr. Ranke's autograph copy follows:



This fully confirms the conclusions at which I had arrived (see p. 12), namely, that the *sisiktu*, which means something like "cloth" or "garment," must have, in some way, included or embraced that which could be used to make a small hole in the soft clay. As I said (see p. 13), two of the three Cassite tablets which contain the marks of the *sisiktu* have absolutely no trace of cloth marks, and it is by no means certain that the third has, inasmuch as it is very roughly made. One of the first two mentioned, however, as said before (see p. 13) may be an inside tablet, in which case the envelope would have contained the impressions. If this be true, the instrument pierced the envelope, and left its imprint upon the smaller tablet.

The small volume of texts recently published by Professor Felix Peiser, a copy of which I received after the printing of these texts had been begun, also confirms an important conclusion at which I arrived. *MU-BI-im* I have explained as a Sumerian phrase, with the Semitic mimmation, i. e., it is equivalent to *shumi(MU)-shu(BI)* "his name;" and that where more than one name follows, it stands for "their names" (see p. 34, also Vol. XV, p. 22). This is proved by the Sumerian expression *MU-NE-NE* + *shumi-shumi* "their names", which appears several times in Prof. Peiser's texts, but which he simply translated "names."

Although of a similar character, i. e., documents from the administrative department of some temple (not the "archives of a banking family") they did not come from Nippur. The study of the proper names, as well as many other details clearly show this, among which may be mentioned the fact that the frequently occurring *MU-BI-im* at the top of the lists in the Nippur tablets is not used in his, as well as the fact that his *MU-NE-NE* is not found in our tablets, as far as I have been able to ascertain.

A most interesting fact which his documents prove is the correctness of my identification of the god *KUR-GAL* as well as *MAR-TU* with *Amurnu*, which I made by the help of the Aramaic *־שָׁם*, contained in endorsements written upon several documents of the *Murashû* Sons (cf. Vol. X, p. 7f.). The name of one of

the storehouse officials of his texts is written: "*KUR-GAL-êrish*" "*MAR-TU-êrish*", and also in an abbreviated form, with the "kose suffix" *A-mur-ri-ia*. This conclusively establishes the fact that *KUR-GAL* as well as *MAR-TU* are to be read *Amuru*.

In conclusion I desire to express my gratitude to the following who have rendered me helpful assistance in connection with this volume: to Dean Robbins, of the General Theological Seminary, New York City, who kindly permitted me to copy the tablets of the Hoffman Collection; to the Librarian of the Seminary, Mr. Edward Harmon Virgin, whose courtesies, and hospitality I enjoyed while at work upon the tablets; to Prof. Arthur W. Goodspeed, of the University, and his graduate student, Mr. George C. Chambers, who measured the impressions of the wedges made by the stylus; to Prof. W. J. Hinke, and to Mr. D. D. Luckenbill, the Harrison Fellow in Semitics, for their assistance in the proof-reading, as well as to the members of the publication committee; the Provost, and the Vice-Provost Prof. Edgar Fahs Smith, Mr. S. F. Houston, the president of the Archaeological Department, Mr. Eckley Brinton Coxe, the generous founder of the Fund which has made possible the publication of these texts, Mr. J. Levering Jones, and Prof. H. V. Hilprecht.

It is with a profound sense of gratitude for all that has been done for me by our honored Provost, Doctor Charles Custis Harrison, who has been from the beginning one of the foremost promoters of our Babylonian researches, that I dedicate to him this volume, as a slight token of my appreciation of his kindness.

ALBERT T. CLAY.

*University of Pennsylvania.*



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## INTRODUCTION.

The greater part of the tablets here published, as well as nearly all of those of Vol. XV, were discovered during the second Expedition to Nippur, sent out by the Babylonian Committee of the University of Pennsylvania, in the years 1889-90, under the directorship of Prof. John P. Peters, D.D. The tablets were found<sup>1</sup> quite close to the south-west wall of the palace, known as the "Court of Columns,"<sup>2</sup> although at a slightly lower level. This palace was situated in the northern part of the western half of the city, opposite to the Temple of Bēl, and almost directly west of it; from which it was separated by an ancient canal, known as the Shatt en-Nil, which divided the city into two parts. Nearly all of these tablets are of a reddish terra-cotta color, and are thoroughly baked; in consequence of which, they are unusually well preserved. According to Dr. Peters, "there was no trace of a wall immediately about them."

To this original find additional discoveries were made by Dr. John H. Haynes, the director of the third expedition, 1893-94, on the same side of the canal, but in the southern part of the city. In his report he writes: "In the spring of 1893 and in the winter and spring of 1895, twenty-five thousand tablets [and fragments] were recovered from the ruins of this mound. Several rooms of an ancient palace were explored and found to preserve the archives in the very position and arrangement in which they had been left when the building was destroyed. In several instances the tablets were placed on their edges, reclining against each other like a shelf of leaning books in an ill kept library of to-day. In other instances the tablets were found in great confusion, showing that at the time when they were buried they had fallen [perhaps from wooden shelves] into the débris which covered them." A few of these tablets were also burnt into terra-cotta, but the great majority are only sun-dried, or partially baked. Although, as stated, most of the tablets of both volumes come from the former find, a goodly number of this volume has come from the latter.

<sup>1</sup>Cf. Peters, *Nippur*, Vol. II, p. 188, and Hilprecht, *Excavations in Assyria and Babylon*, p. 310.

<sup>2</sup>Cf. Peters, *ibid.* Hilprecht, *ibid.* p. 563, and Fisher, *American Journal of Archaeology*, Vol. VIII, No. 4, p. 403.

Owing to the unfortunate fact that the *provenance* of much of the material excavated at Nippur is not known, there are some tablets here published which doubtless did not belong to the official archives, discovered in the northern or southern sections of the city, but are of a private character. With the exception of about seventy tablets which are more or less fragmentary or badly effaced, I have included in this volume, irrespective of the contents, all that bear complete dates in the collections that have been classified to the present time in the University Museum. Fourteen<sup>1</sup> seem to be private contracts, and yet in some way they may have had connection with the archives, although it cannot be said that they were found in either the northern or the southern sections of the city, where the bulk of the documents was discovered. Practically all the inscriptions in Vol. XV belong to the temple archives.

Through illicit diggings, or through the work of thievish Arabs about twenty tablets which belonged to these archives found their way to New York.<sup>2</sup> They form part of the *E. A. Hoffman Collection* in the General Theological Seminary of that city. In a brief sketch of these tablets published by Dr. Hugo Radau (*Early Babylonian History*, p. 329)<sup>3</sup> the one dated in the reign of *Shibir sherru*, as well as another recording a place name, *Teliti*<sup>4</sup>, attracted my attention. Through the kindness of Dean Robbins I was permitted to copy them, and those containing complete dates, with one exception (No. 186), are included in this volume. The tablets in whose dates the name of the king is omitted, were collated, and some of the names inserted in the name list of Vol. XV. As had been surmised the determinative for place was not found after *tiliti*,<sup>5</sup> (see tablet No. 56a of this volume, which is No. 177 of the *E. A. H. Collection*). The word means "crop."<sup>6</sup> Further, the king introduced by Dr. Radau as *Shibir*, is the word *ki-is-rum* (see tablet No. 146, which is No. 181 of the *E. A. H. Collection*). Instead of one sign, *shibir* (cf.

<sup>1</sup> Nos. 1, 2, 7, 8, 11, 39, 40, 41, 119, 123, 127, 128a, 129 and 135.

<sup>2</sup> That these tablets belong to the same general lot is proved by the fact that the officials mentioned prominently in them: *Iwanum* (E. A. H. 190, 192), *Sin-issaheb* (E. A. H. 187), *Iramshu-Ninib* (185, 191), etc., are frequently found in the texts of these archives.

<sup>3</sup> The largest tablet of this Cassite collection (E. A. H. 195) Dr. Radau does not mention beyond classifying it as Neo-Babylonian, cf. p. 321 of his work. It is dated in the reign of Kadashman-Turgu. See No. 99a on Plates 59 and 60 of these texts.

<sup>4</sup> Prof. Hommel, *Geographie und Geschichte*, p. 329 quotes *Teliti* as a place name from Radau's History.

<sup>5</sup> This is determined by the usage of the word in Vol. XIV, 11:13; *tē li-it eqi mBel-a nu i-stu nap-pal* "the crop of the field, *Bilu* shall make good." For the root I would suggest *𒂗*. It may have also a secondary meaning namely "taxes"; cf. Muß-Arnolt, *Akkadian Dictionary*, p. 1161; but these texts show that its primary meaning is "crop." Cf. also XIV, 79, *Shu'um GISH-BURG 11 sha i-na libbi tē li-tē sha za-ra-ti sha shatth 22ba* "grain of the full tax which is from the crop of the fields of the 22nd year."

Brünnow *List* No. 8847) which he thinks he saw, there are three. And how Dr. Radau was able to see *sharru* on the tablet I do not understand.

Attention has been called also to *Gir-ri-a-ab-bi* on another tablet (cf. No. 147). It is not impossible that it is a ruler's name, inasmuch as both determinative and *sharru* "king" are quite frequently omitted (cf. Nos. 13, 14, 16, etc.). Unfortunately there is only one name of a person on the tablet, and it does not occur on any of the other documents published in either volume, so that the reign to which it belongs, cannot be determined by a comparison of its occurrences. The fact, however, that there is no gap in that part of the list of kings which these archives represent, into which it would fit, speaks against it being a ruler's name. A more probable reading is *Gir-ri Tāmtu(A-AB-BA)* "Road *Tāmtu*". As a place name without a determinative, *Tāmtu* occurs in XIV, 58: 50 and 53. Cf. also *Girru(KAS)-Dūr-ilu<sup>1</sup>*, and *Gir-ir-ru Mi-is-ru*, *Transactions, Department of Archaeology, University of Pennsylvania*, Vol. I, part 3, p. 223 f. Moreover, what seems conclusive evidence that *Gir-ri Tāmtu* (or *Tāmtim*) is the proper reading, is to be found in text XIV, 134, where *Girru(KAS) Tam-tim* is written.

The reigns represented in these texts are: *Burna-Buriash* (Nos. 1-9), *Kuri-Galzu* (Nos. 10-40), *Nazi-Maruttash* (Nos. 41-87), *Kadashman-Turgu* (Nos. 88-114), *Kadashman-Bēl* (Nos. 115-117), *Kudur-Bēl* (Nos. 118-124<sup>1</sup>), *Shagarakti-Shuriash* (Nos. 126-142), and *Bitiliash* (Nos. 143-145). To these have been appended several additional tablets classified after the others were arranged (cf. 3a, 9a etc.); as well as those from the New York Collection; a few with incomplete dates;<sup>2</sup> and several undated, which are of special interest.

A few points of historical importance have come to light through the study of these documents:

1. In a tablet dated in the reign of *Kuri-Galzu* (10: 56), *mār sharri* is written after the name *Emid-ana-Marduk*. This can only mean, "son of the king."
2. The number of years that each king here represented reigned according to the dating of the tablets are: *Burna-Buriash*, twenty-five; *Kuri-Galzu*, twenty-three; *Nazi-Maruttash*, twenty-four; *Kadashman-Turgu*, sixteen; *Kadashman-Bēl*, six; *Kudur-Bēl*, nine; *Shagarakti-Shuriash*, twenty-two; and *Bitiliash*, six.

<sup>1</sup>After the plates were arranged I concluded that the name of the ruler in 125: 1, is to be restored *Ku[ri]-Galzu* instead of *Ku[dur]-Bēl*.

<sup>2</sup>Most of the undated tablets can readily be dated; for example, No. 146 bears the name of the official *Inanna*, who conducted the storehouse affairs during the reign of *Kuri-Galzu*. Nos. 151 and 158 doubtless belong to the time of *Nazi-Maruttash*, as it was especially in that reign that the official *Martuku* was at the head of affairs. By noting where the names found on the tablets, whose dates omit the ruler's name, occur in those bearing complete dates, it is possible to fix approximately the reigns to which they belong. Cf. Introduction to Vol. XV, p. 2.

3. If there was a *Kadashman-Bēl* in the Amarna period, the *Kadashman-Bēl* of these texts, who is represented by three tablets, is the second by that name, and is the successor of *Kadashman-Turgu*. Most chronologers restore the name following this ruler in the well known king's list.<sup>1</sup> *Kadashman-Buriash*, who is mentioned by Shalmaneser I., but without sufficient reasons. The following, however, will show that the restoration must be *Kadashman-Bēl*.

a. In the first place no tablet has been found in these archives dated in the reign of the supposed *Kadashman-Buriash*, although all the other acknowledged rulers of the period, to which the tablets belong, are represented.

b. If we do not take into consideration the three tablets dated in the reign of *Kadashman-Bēl*, these temple archives, as far as those classified of the Philadelphia collection are concerned, are confined to the period covered by the reigns mentioned above. On the other hand, if these three tablets and the votive objects found at Nippur belong to the *Kadashman-Bēl* of the Amarna period, they would be singularly isolated, and far removed from the others, being more than half a century earlier.

c. The proximity of the reign of our *Kadashman-Bēl* with that of *Kadashman-Turgu* and *Kudur-Bēl* is indicated in the similarity of the writing upon the votive objects excavated at Nippur. Compare the small votive discs, Nos. 59 and 62 of *Kadashman-Turgu*, and No. 64 of *Kudur-Bēl*, with No. 65 of *Kadashman-Bēl*, in Hilprecht, *Babylonian Expedition*, Vol. I, Part 1.

d. An argument of great weight is to be found in the consideration of the personal names found in the three tablets, dated in the reign of *Kadashman-Bēl*, in connection with the occurrence of these same names in other documents. *Shugamuna-ērish* (116:4) is found in No. 57:26, dated in the thirteenth year of *Nazi-Maruttash*. *Kidin-Rammān* (116:2) occurs in the same tablet, i. e. 57:26; also in No. 101, dated in the following reign, i. e. *Kadashman-Turgu*; and also Nos. 131 and 132 of *Shagarakti-Shuriash*; in other words, before and after the reign in question. What may be regarded practically as conclusive evidence is to be found in connection with the occurrence of the name *Irimshu-Xinib* (115:2). This prominent official of these storehouse transactions is mentioned in Nos. 91, 96, 98, 99, 104, 111, 112, 114, 114b and 115<sup>2</sup> of the reign of *Kadashman-Turgu*. In other words his name occurs in these texts only during the reign preceding the king whose name is only partially preserved in the king's list. It follows, therefore, that it is highly probable that

<sup>1</sup> The order of kings based on the list and other sources is: *Nazi-Maruttash*, *Kadashman-Turgu*, *Kadash* . . . . . , *Shagarakti-Shuriash*.

<sup>2</sup> *Mār-Irimshu-NINIB* whose name is found in No. 136, belonging to the reign of *Shagarakti-Shuriash*, is doubtless his son.

*Kadashman-Bēl*, during whose reign this official also transacted business, followed or preceded the reign of *Kadashman-Turgu*. As the name of the latter's predecessor is well known, and as the two characters preserved of his successor's name are *Ka-dash*, it follows that the name should be restored *Kadash[man-Bēl]*.

With the exception of about fourteen documents these inscriptions are records of the receipt of taxes or rents from outlying districts about Nippur; of commercial transactions conducted with this property; and the payment of salaries of the storehouse officials as well as of the priests, and others in the temple service. In other words they refer to the handling and disposition of the taxes after they had been collected.

This income is commonly designated as *GISH-BAR*, which is generally translated "tax" or "rent." Further, the kind of tax is stipulated: *GISH-BAR-GAL*, *GISH-BAR KU-QAR*, *GISH-BAR SHE-BA*, *GISH-BAR tab-ki*, *GISH-BAR 4 qa* (5 qa, 6 qa, 10 qa, and once 12 qa, cf. No. 106), and *GISH-BAR KIN-SIG* (35:1).<sup>1</sup> *GISH-BAR*, 4 qa, etc., has no reference to the kind of tax levied, as it refers frequently to cereals; in No. 21 it applies to wine, and in No. 56 to animals. The same is true of the other terms. The tax was paid in all kinds of natural products, such as corn, sesame, oil, dates, flour, live stock, etc.—doubtless according to a relative standard of values.

Exactly what the specification 4 qa, etc., refers to, cannot be determined. The temple, as in other ages, doubtless owned lands and other property; and held endowments. The *GISH-BAR* scarcely meant rent for such possessions, because of the smallness of the amount, namely, 4 to 10 qa, which we would naturally think was according to the *gur* (-180 qa in this period). It was more likely either the amount of tax levied by the temple upon the *gur* of seed sowed, or harvested; or per *gur* of land; or in other words, an income tax. Cf. the expression: *te-li-tum GISH-BAR-GAL* "full crop tax," (100:1). *GISH-BAR-GAL* (perhaps the same as *ilki gamrūti* of the *Murashū* texts), doubtless, was the larger amount, namely, 10 qa. This seems to be confirmed by XV, 159:1, where the scribe had written 10 qa, which he erased, having made a mistake, after which he wrote instead, *GISH-BAR-GAL*. It may be the tithe or tax of the arable lands. *GISH-BAR 4 qa*, may be for the fallow lands, or the minimum which those who were less prosperous were expected to give. *GISH-BAR SHE-BA*(*ipru*) is doubtless a general term, meaning something like "maintenance tax." What is paid out, especially to the average servant or tradesman, is called *ipru* (*SHE-BA*) or "wages" (see p. 29).

<sup>1</sup> It seems that great care was taken to keep the different kinds of taxes separate; cf. XV, 115, in which is itemized account *GISH-BAR tab-ki*, *GISH-BAR KU-QAR* and *GISH-BAR 10 qa*, are specified as having been paid.

The purpose of this tithe or tax is set forth in a number of tablets, which the following quotations will illustrate. The heading of No. 57 reads:<sup>1</sup> "Grain of the 6 *qa* tax, which, out of the crop of the 12th year of *Nazi-Maruttash*, from the town *Zarat-IM*, was given to the priests."<sup>2</sup> The heading of XV, 84, reads:<sup>3</sup> "Grain of the 6 *qa* tax, which from *Bil-Ninib-apal-iddina*, was given for the wages of the temple servant."<sup>4</sup> The heading of No. 153, Vol. XV, reads:<sup>5</sup> "Barley of the full tax, which for the salary of the *riqqu* and the *KU-ZID-DA* officers, *Burahu* brought to Nippur."<sup>6</sup> The opening lines of No. 37, Vol. XV, read:<sup>7</sup> "Grain of the full tax of the house of god, for the farmer and keeper of stores, which the town *Zarat-IM* gave, in the month Marchesvan, year 13th."<sup>8</sup> This tax, in other words, was levied for the maintenance of the priest, temple servant, storehouse official, farmer, etc., as well as for general expenses.

Further, it is quite clear that these are temple revenues. Payments are made out of the *mashsharti sha ēkalli*, "temple stipend"<sup>9</sup> (Vol., XV, 47); out of the *GISH-BAR-GAL bit-ili*, "full tax of the house of god"<sup>10</sup> (Vol. XV, 37); to the *ardu* and *amtu ēkalli* "male and female temple servants"<sup>11</sup> (Vol. XV, 152:15 and 200, 111, 9, 38). Besides the priests (*ishshaku*), who figured prominently in the salary payments, the temple gatekeeper (*a-bil bābi bit-a-nu*, Vol. XV, 93), the singer (*zammeru*, 6:4), the temple shepherd (*nāqidu sha biti*, 132:15), etc., are salaried officers. The temple in these archives is usually called *bitinu* "our house," cf. *VI gur LXXXIV qa SHE-BAR a-mi-lu-ti sha biti-nu* "VI gur LXXXIV *qa*, wages for the men of our house," or simply *bitu* "house," cf. *ipru marē biti(-ti)*, "wages for the sons of the house" (Vol. XV, 200; 1,38). The property handled also is spoken of as the possession of the god, cf. *VI gur she'um GISH-BAR-GAL sha ili* (16:1), "60 *gur* of grain of the full tax, the property of the god."<sup>12</sup> Cf. also the interesting text No. 148, in which payments are made for sacrificial purposes as well as for the maintenance of a large number of temples and shrines. These are headed by *Ekur*. They were doubtless within the temple court, or at least in Nippur.

There is little in these documents to show that the revenues were collected in the interests of the state, or that the king was a beneficiary, unless perhaps tablet No. 26:3 of Vol. XV, which reads: *sha a-na SHE-BAR Nippur<sup>13</sup> u Dūr-Ku-ri-Gal-zu*, "which is for the maintenance of *Nippur* and *Dūr-Ku-ri-Gal-zu*;" the latter place

<sup>1</sup> *She'um GISH-BAR 6 qa sha i na libbu t-i-ti sha shattu 13kun Na-zi-Ma-en-at-tu-ash i-na Za-rat-IM li a-na ish-shakwall nadnu*

<sup>2</sup> *She'um GISH-BAR 6 qa sha i na Bit-NIN-IB-apal-iddina a-na ipru(SHE-BAR) sha ardi ikalli nadnu*.

<sup>3</sup> *SHE-BAR GISH-BAR-GAL sha a-na KU-QAR riqqu u KA-ZID-DA a-na Nippur mBu-ra lu ish-shu-ū*.

<sup>4</sup> *She'um GISH-BAR-GAL bit il a-na re-ri-sha u ga-at-ti-ni sha Za-rat-IM li i-na arbu Arabyamona shattu 13kun nadnu(-nu)*. On *qatnum*, cf. Johns *Doomsday Book*, p. 61.

being probably a royal fortress. In the tablet referred to (No. 148), amounts are also paid, *sha si-ri-bi-shu sha sharri, a-na nu-ri sha sharri, a-na nu-ri bitti-nu, a-na sharri, a-na bittinu*.

The understanding doubtless is, that the temple was not only the foremost institution of the city, but that it practically supported and controlled everything in its immediate vicinity.

This income was received from quite a number of towns, which belonged presumably to the environs of Nippur. In the transactions dealing with these revenues not only the kind of *GISH-BAR* is mentioned, whether it was *SHE-BA*, or so many *qa*, etc., but also the town from which the taxes were received. These facts were perhaps recorded in order that the records might show what disposition had been made of the incoming revenues received from the various storhouses and estates, in and about the city.

In a topographical map from Nippur published by the writer (cf. *Transactions of the Department of Archaeology U. of Pa.* Vol. II, p. 223 ff), the exact *provenance* of which is not known, but which for paleographical reasons belongs to this period, the relative positions of a number of these small towns are given. Those mentioned in the temple records which are found on the map are *Kar-Nusku*, *Tukulti-Ekur*, *Karu* and *Zaqar*. . . . A canal is represented on this map, called *nāru Tukulti-Ekur*, which passes by the city bearing that name. The two lines which represent the canal join two others, above and below, running at right angles to it. Between the lines of the upper is written: *Xa-la-ab*; and between the lower: *cqil Si-mi-la-ti*. The town *Similati* is indicated by a little square on the left edge of the tablet. In discussing this map I suggested that *cqil* (*A-SHA*) was a mistake of the scribe for *nāru* (*A-ID*); and that *Nalah* also represents a canal. The latter can now be proved to be in accordance with fact. In a letter, *C. B. M.* 3527, the following occurs: *me-e nāru Na-la-ab* "Waters of the canal *Nalah*." It is possible that in this business department of the temple, there was a complete set of similar topographical maps of the entire district about Nippur, or at least of those towns from which the temple derived its revenues.

After the taxes had been collected they were either brought to Nippur; or if the town had a storehouse, they were deposited in it. A good many of the documents refer to the fact that the commodities were taken from a storehouse (*kari*) of a certain town. The taxes from small hamlets or estates were doubtless brought to Nippur and deposited in one of its storhouses, or used for immediate payments, or for business transactions. Several storhouses were located in Nippur, as is naturally to be expected, inasmuch as the taxes were paid in kind, which included ani-

mals as well as grain and general produce. Mention is made of the *bit karū sha Nippur*<sup>4</sup> "Storehouse of Nippur" (XIV, 111:4); the *miksu shaplu* "Lowery granary" (XV, 29:4); *abullu* "Gate" (XIV, 58), etc., where stores were kept.

The official who figures more prominently than all others in both the volumes of these archives, is *Innannu*. All the tablets in which this name occurs, with the exception of one, which is dated in the reign of *Nazi-Maruttash*, belong to the reign of *Kuri-Galzu*. No title appears in connection with his name, with a possible exception of Vol. XV, 39:24, where *tupsharru* "scribe" appears after a certain *Innannu*. He is represented as receiving the taxes (cf. Vol. XV, Nos. 99, 109, 112, 115, etc.); and a great many receipts record him as making disbursements (cf. Vol. XV, 24, 32, 57, 63, 93, etc.). In some, it is stipulated that debts shall be paid to him (cf. 38, etc.); the salaries of the *riqqu*, *KA-ZID-DA* and other officials are paid by him (cf. Vol. XV, Nos. 3, 104, 114, etc.); and it is with the *riqqu* and the *K.A-ZID-DA* officers that he has drawn up the "tablet of trust" *duppu rikisti* (cf. XIV, No. 42).

*Martuku* is the principal official during the reign of *Nazi-Maruttash*. In the closing years of the preceding reign (*i. e.* *Kuri-Galzu*) he is mentioned once, as well as twice in the succeeding reign (*Kadashman-Turgu*). Neither is his title mentioned, except in No. 56 where he is called *arad sharri* "servant of the king." In C. B. M. 3511, however, there is a certain *Martuku*, who is a physician (*āsū*). In Nos. 45, 76, etc., he makes disbursements; in Nos. 79, 92, etc., amounts are paid, according to his order; in No. 49 payment is made to him; in others, Vol. XV:26, etc., payments of salaries are made by him.

*Irimshu-Ninib* is another official mentioned in these texts, who acted in a similar capacity. He conducted affairs in the following reigns, namely, *Kadashman-Turgu* and *Kadashman-Bil*. In Nos. 104, 112, etc., he receives incoming taxes. In Nos. 98, 111, 115, etc., he grants loans; and in Nos. 91, 96, etc., he pays salaries to other officers. These three prominent officials, therefore, without taking a few tablets into consideration may be said to succeed each other. During the time *Innannu* acted in the capacity mentioned, an individual, *Siu-issahra*, took a prominent part in the transactions. He seems to have acted as an agent for the storehouse (cf. Vol. XV: 89). In the succeeding years, *Innannu*, *Martuku* and *Irimshu-Ninib* were followed by others whose names, especially in this volume, are just as prominently mentioned, but not so frequently in Vol. XV.

Two prominent offices are often referred to in these texts, namely, the *riqqu* and the *KA-ZID-DA*.<sup>1</sup> Two of the former and one of the latter are usually mentioned

<sup>1</sup> *KA-ZID* occurs 120, 27. It is doubtless the same official read *K.A-DUR*, King, *Letters of Hammurabi*, III, p. 303. Cf. also *KA-ZID-DA-KU*, Vol. XV, 41, 5.

together (cf. Nos. 60, 62, 71, 77, etc.). The salaries they receive, together with the *ishshaku* "priest," are higher than those of the ordinary craftsman, or temple servant. From the contents it would seem that these officers acted as agents, representing the Nippur storehouses in the collection of taxes in the different towns about the city. Perhaps the *riqqu* dealt more particularly with green produce, gathered as temple revenues, while the *KA-ZID-DA* may have had control over the cereals or flour.

#### CASE-TABLETS.

Nineteen of the tablets published in both volumes were encased. With the exception of one, XV, No. 49c, the envelopes were removed after the seal impressions had been studied, and the inscriptions copied. In order to determine the process of case-tablet making, the writer made a number of experiments. The tablets were baked, as are the case-tablets of this period with but a few exceptions; and the conclusions arrived at by these experiments are as follows:

The inside tablet was not burnt before it was enveloped. As the case contains the obligor's seal he could scarcely be detained by the scribe until the tablet had been burned. Further, it was not necessary to allow it to dry out before it was encased in order to prevent the envelope from clinging to it. Neither did they dust the tablet to avoid this before it was encased, according to the theory that has been advanced. Dr. King, in his *Letters and Inscriptions of Hammurabi*, p. XXII, writes: "the former (*i. e.* the tablet) was prevented from permanently sticking to the latter (the envelope) by powdering it with dry clay." By experimenting it will be found that material thus used clings to the clay, and closes up the impressions of the stylus. The inner tablet I have found to be singularly free from anything which had the appearance of powdered clay. Immediately after the tablet was written, or after allowing the clay to set for a short time, so that it would not lose its shape when being encased, the thin layer of clay was folded about it. Occasionally the case clings here and there to the tablet, but as a rule it can be removed without much difficulty.

The scribe probably took a lump of clay and rolled it flat with an instrument at hand. By very little practice the proper amount could be selected. When rolled into a thin layer it would appear more or less round. It was then wrapped about the tablet, and what remained after the tablet was covered was easily broken off. If the material was not sufficient to cover the tablet, additional clay could be added; and by dipping it into water, all the cracks could easily be removed with the fingers, or with a spatula. A smooth surface was thus obtained with little difficulty.

The envelopes contain practically the same inscription as the tablet, although



frequently additional details are found upon them. Several envelopes make reference to the seal impressions that are on them; or they have occasional variant readings. In some cases the names of witnesses (XV, 30), or the name of the king (XIV, 86) are not inscribed upon the inside tablet.<sup>1</sup> On the case of XV, 70, the date is one day later than that of the tablet, which may indicate that this particular document was encased the day after it was written, or the discrepancy may be accounted for as a mistake of the scribe.

The question arises why were these administrative documents of the temple encased? Dr. Pinches thinks<sup>2</sup> that as "the inner tablet was never sealed, while the envelope is invariably covered with seal impressions," that there was another reason for encasing the tablet than to insure greater security. In short, he considers that "they were a kind of ex-voto - something offered to a deity by means of a tablet, and sealed by the person who received the offering, thus attesting that it had really been made."<sup>3</sup> Dr. Radau,<sup>4</sup> in translating a few small Sumerian temple documents that had been encased, sees in the omission of the verb on the case a desire to make the document a "private transaction," so that no one could know whether the grain was bought or sold. But *DUB* is to be translated "seal" (*kunukku*), and not "tablet" (*duppū*); and the words: "seal of *Lugalkagina*" make it clear that that individual was the recipient.<sup>5</sup> The use of the seal determines this (cf. p. 14). The other view referred to must also give away to what is more simple and practicable.

The tablets of these archives which were encased may be divided into two classes. The first consists of records of debts, with or without the condition that the same shall be paid (cf. XIV, 86), and simple receipts (cf. XIV, 15, 20, etc.). Some of the latter may also be regarded as records of loans. The official of the storehouse wrote the document, and it did not matter whether he made a record of the items as being paid out, or received by the other. Second, the series of *aklum* (salary) payments (cf. XV, 8, 25, etc.) were encased. In other words, the same classes of documents were enveloped as those upon which seal impressions were made (see p. 12 f.). Those of the former class contain the seal of the obligor, or in a few instances of his agent; and those of the latter contain the impression of the delivering agent, who sealed the record of payment held by the official that sent out the commodities as salary.

The reason why tablets of any class were encased was primarily for prudential

<sup>1</sup> This fact would seem to indicate that a goodly number of the small tablets in Vol. XV, which give in the date only the day, month and year, were originally encased, especially as they have the appearance of being inside tablets.

<sup>2</sup> *Journal of the Royal Asiatic Society*, Oct., 1905, p. 817.

<sup>3</sup> *Early Babylonian History*, p. 416.

<sup>4</sup> In the same manner is *DUB* to be understood in the case tablets published in the *Journal of the Royal Asiatic Society*, Oct., 1905, p. 817.



purposes, as is generally held by Assyriologists. As the above mentioned ideas, however, have been advanced with reference to the enveloping of temple accounts, it seems appropriate, therefore, to discuss briefly the question.

In the first place, as referred to, all these case tablets bear seals, or their substitutes. The seal impression is equivalent to the signature of the modern document. It belongs to the man upon whom the obligation rests, or who is the recipient mentioned in the tablet, or to whom the goods are delivered. The other holds the document, who in this case is the official of the temple storehouse. Unless the obligor or the witnesses receive duplicate copies, what guarantee has he that the document will not be interfered with? Further, alteration was possible by either party, even if duplicate copies were made. If it was of sufficient importance to require the individual's seal, we would naturally think that he had a right to protect himself, and to take precautions that the document would not be altered, especially as we know that this was not impossible. The only way this protection could be assured was to encase the tablet, and for the obligor to make impressions with his seal upon the envelope. The holder of the document might be able to make changes on the case, but he could not peal it off to alter the tablet; because he could not restore the envelope which contained the seals of the obligor. If in some way the case had become injured, or alteration was suspected, it would an easy matter to remove the envelope in the presence of the contracting parties, and thus verify the contract which had been entered into. In short, it is impossible to conceive of a better protected document than a case-tablet properly sealed; whereas, an uncased tablet, although it contained seal impressions, could be altered. That the envelopes of these documents and not the tablets were sealed, therefore, is not surprising; and, contrary to the idea advanced, does not require us to seek another explanation than the above for the enveloping of the tablet.

In some encased contracts, especially of the first dynasty of Babylon, both the tablet and the case were sealed; but the seal impressions on the inner tablets of this age, that I have noticed in the University collection, are not made upon the writing, but on the edges, or empty spaces of the tablet. This is significant.

Those who have deciphered tablets, upon which seal impressions have been made, know how difficult the writing of some tablets is to read; and that some wedges have totally disappeared, owing to the pressure of the seal upon the soft clay. In other words the writing may suffer when the seal impressions are made upon it. Is it not possible to see in this fact another reason why the tablet was encased? It was highly desirable to keep either the writing of the envelope or the tablet free from impressions. And it must be very clear that if one or the other of these documents

was to be sealed, and that either was too small to make impressions upon empty spaces, the envelope would receive the impressions, for the above prudent reasons, as well as to insure accuracy in the document.<sup>1</sup> On the other hand, even if the case were injured, it would be practically impossible to obliterate all the traces of the seal impressions, for they were made on the different sides of the envelope.

Another reason why the envelopes of loans or records of debts were sealed, is to be found in the following expression, which occurs frequently in the tablets from these archives: *SIE-BAR ana "Irīmshu-NIN-IB i-nam-din-ma "buu" kunukku i-hi-ip-pi* "The barley he shall pay to *Irīmshu-Ninib*, and the seal he shall break." (XIV, 115, cf. also XV, 49), which proves that after the obligation had been met, the case containing the man's seal was broken off. The inside tablet was doubtless preserved in the archives as a record of the transaction. In this way it is possible to account for many of the small records which have the appearance of having been encased.

#### SEALS AND THEIR SUBSTITUTES.

With the exception of XV, 30 and XIV, 86 which bear on the envelopes substitutes for the seal, *supur* and *sisiktu* (see below), all cases contain seal impressions. Only six of the nineteen envelopes of both volumes 86, 114, 116, 129, 138 of Vol. XVI and 86 of Vol. XV mention the "*buu*" *kunukku* (or *sisiktu*), and give the name of the individual whose seal made it. Contrary to the practice of the first dynasty of Babylon, when occasionally the inside tablet of some private contracts was sealed as well as the case, in but a single instance<sup>2</sup> does an inside tablet of these archives contain the seal impression, although one (XV, 116) mentions the *kunukku*. The fact, therefore, that tablets No. 22, 29, 43, 45, 63, 79 and 98 of Vol. XV mention seals (*kunukku* or "*buu*" *kunukku*), and do not contain seal impressions, show that they are either duplicates, in which case the usual word *gabri* "duplicate" (cf. XIV, #11, 115, etc.) is omitted; or they are inside tablets, the cases having been removed. This being true, and taking into consideration the fact that only one of the nineteen tablets taken out of their cases refers to the seal impression which appears on the case, we have an additional reason (cf. above) why we should infer that a large percentage of the small tablets, of the kind of documents which were encased, originally had envelopes, especially as they have the appearance of having been encased, the indentation of the stylus being so sharply preserved. Perhaps the envelopes had been removed for reference; or in the case of tablets which were records of obligations,

<sup>1</sup> Dr. Piñches, *Journal of the Royal Asiatic Society*, p. 818, because of variants, suggests "that the inner inscription was really a rough draught."

<sup>2</sup> Cf. C. B. M. 10986. This may be due to the fact that the scribe did not intend to bake the document.

the same having been met, the cases containing the seals were broken (cf. p. 12). Quite a number of tablets, particularly small ones, bear seal impressions. These, however, have the appearance of being regular tablets, which had not been encased.

Instead of *"abu" kunukku*, there is written on XV, 30, *sisiktu* (*KU-SIG*). Another tablet, *i. e.* XV, 55, which may have been encased, has: *si-si-ik-ta-shu ki-ma "abu" kunuk-ki-shu* “his *sisiktu* instead of his seal.” On the latter no mark or impression is visible, except on the left edge there is a small hole (cf. Plate XII, No. 37). If it is a tablet which had been encased, reference to the seal, or its substitute, as on No. 116, might have been made on the tablet, while the impression itself appeared only on the case. It has the appearance, however, of being a small tablet that had not been enveloped. The former (*i. e.* No. 30) is comparatively roughly made. If *sisiktu* means “cloth” or “dress” (cf. Delitzsch, *H. W. B.* p. 506, and Jensen *K. B.* VI, 44 f.) it is possible to see very faint traces on the case of what might be regarded as impressions of such material. On the other hand, on the right edge, if the word has reference to something which could be used to prick a hole in the clay, while soft, an indenture, roughly made, is seen (cf. Plate XIII, No. 36). Tablet XIV, 86, however, puts the matter beyond any reasonable doubt. The closing words of the case read: *supur "NIN-IB-ahu-iddina sisiktu "Nusku-di-na-an-ni* “Thumbnail of *Ninibahu-iddina*, *sisiktu* of *Nusku-dinanu*”. On the left edge are seven thumbnail marks, and on the lower left edge is a clearly defined hole about 2 mm. in diameter (cf. Plate XIII, No. 35). On this document, as well as on No. 55, there are absolutely no traces of cloth marks. About the small holes of all three tablets there are marks which suggest the idea that they were made by an instrument, which did not have a very long projection, the base of which has left its imprint.

On the meaning of the word *'sisiktu* cf. Jensen's interesting discussion, *Keilschriftliche Bibliothek*, VI, p. 45. In the passage discussed Nebuchadnezzar is referred to as standing before the image of the god, whose *sisiktu* he takes hold of. This the author thinks is his garment. The connection in which the word is found, cf. also Delitzsch *H. W. B.* p. 605 would seem to bear this out (cf. also *Maklu*, Series I; 1, 33). I have nothing definite to suggest beyond the fact that the indentations show that they were made by some kind of an instrument, which doubtless was represented as being in the hand of the god; or it was an object attached to his “garment;” or perhaps it was the end of his girdle to which something appended, which the worshipper took hold of when he stood before his statue.

On tablet XV, 5, is written *supur (DUBBIN)<sup>1</sup> "Amēl-ba-ni-i*, “Thumbnail mark

<sup>1</sup> The sign in *Nbk.* 135: 4, which in *Die Sprache der Contracte Nabū-nā'īd*, p. 147, is placed among those of unknown value, is *DUBBIN*. Cf. also *Dor.* 367-41.

of *Amēl-bāni* cf. also XIV, 35. *Kima "baa" kunukkishu* "like his seal," is understood in both cases.<sup>1</sup> On the latter there are no thumbmarks visible. As mentioned above this is an indication that the tablet originally had been encased; or it is a duplicate (*gabri*).

The use of the seal, or its substitute, in these inscriptions of the Cassite dynasty, is practically the same as in other periods. If the seal impression appears on a record of a debt, with or without the stipulation concerning its payment, or if it is found on a receipt, it always belongs to the man upon whom the obligation rested, or who had given the document as a receipt, cf. Nos. 5, 29, 30, 43, 68, 86, 98 of Vol. XV. This usage is in strict accordance with that which is found in the late contract tablets (cf. my Introduction to *Murashū* Vol. X, p. 5). This being true in the record of loans, or receipts, but not *aklum* (salary) payments, where the name is omitted in connection with the seal, or its substitute, it can be supplied; as for instance in XV, 55, *sisiktušu kīma kunukkishu* refers to the *sisiku* of *Tāb-ashibshu*; and the seal on the envelope of XV, 15 belongs to *Innibi*.

In the series of tablets which are regarded as payments of the salaries (*taklum* cf. p. 29) of the head officials, the impression has been made with the seal of another; i. e. it does not belong to the man who received the salary mentioned in the inscription, but to another officer. In the documents of this class, there are no less than six tablets which contain the seal impressions of *Rimātu*. They are records of salary paid to different individuals. This suggests the idea that he was an agent of the storehouse, and on taking out for delivery the articles mentioned for the officials, a record was not only made of the payments, but he was required to leave his seal impression upon the documents held by the bursar. In XIV, 87a, a certain *Rimātu* is called *rab riggu*, which may be his title. On a number of the tablets of this class, names do not accompany the seal impressions. In most instances it is impossible at the present to determine to whom they belonged. It was doubtless unnecessary to write the name of the delivering agent, inasmuch as the impression of his seal was familiar to the official of the storehouse.

Another singular usage of the seal is found on a receipt given by one who acted apparently as an agent for another. In this instance the seal impression belongs to a third individual. The tablet (XIV, 108) reads: XV *mana shipātu a-na "Ri-esh-ti ka-mi-di "Nergal-nādin-ahē im-hur*. (Date). *"baa" Kunukku "Shi-gu-ú-Gu-la*. "15 minas of wool *Nergal-nādin-ahē* has received for *Rēshī*, the *kamidi* officer. (Date). Seal of *Shigū-Gula*." In this document it also seems as if *Shigū-Gula* was in some

<sup>1</sup>On XIV, 106, both the seal and the thumb nail marks are recorded as belonging to the same individual *Iuukka-ka u s̄par mMatakkid-Nasku*.

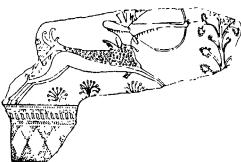
respect responsible for the delivery of the wool to *Nergal-nâdin-ahê* (cf. also XIV, 115, in which the brother of the individual upon whom the obligation rested left his seal impression). On the contract XIV, 2, in addition to the two obligors a witness and the scribe are recorded as having sealed the tablet (cf. also XIV, 7). The document, however, does not bear the impressions, as it is a duplicate.

The seal impressions, as a rule, are incomplete on these documents, owing to the fact that the tablets themselves are small, or the uninscribed portions upon which the imprint of seals could be made, were not large enough to receive the entire impressions. As far as I can ascertain all the seals used on these tablets were cylindrical in shape, and of a large size. In a good many instances only the end or the border of the cylinder was employed. (See Plate XIV.) In others the scribe took particular care to use that part of the cylinder which contained the figure. In many instances portions of the seals are repeated again and again over the entire tablet. The following observations suggest themselves after an examination of the impressions on these documents.

Most of the seal imprints on these tablets show traces of what may be called a decorative border at each end of the cylinder. In the several hundred cylinders of our University Museum, there is not one that has this peculiarity. This seems to be a characteristic feature of the seals of the Cassite period. In the accompanying illustration, the lines of the work indicated are intaglio on the tablet, which would mean that they were cameo on the cylinder. This as well as other features show remarkable skill on the part of the artist. Dr. W. H. Ward has suggested that the seal had a thin metal cap, presumably of gold, upon which the border was cut. (See Plates XIV and XV, for additional illustrations of this feature of the seals.)

In two of the impressions a symbol in the form of a maltese cross is seen. To the left of the one in No. 2, Pl. XV, there is a diamond-shaped symbol represented. In the other (see No. 7, Pl. XV) above the cross an animal is depicted, while below there is a design in the form of a wheel.

The most noteworthy impression is that of a winged centaur drawing a bow in the direction of a date tree. Fortunately the scribe pressed the seal on all sides of the small tablet. By combining the different impressions the figure can be reasonably well restored with the exception of the upper part of the head, and the lower part of the fore feet. This figure shows a remarkable resemblance to



an emblem on a boundary stone of *Meli-Shipaq* (Br. M. No. 101), which is the sagittarius or archer, represented as a winged centaur,<sup>1</sup> with double head and double tail, and a scorpion beneath his front feet (cf. Boll, *Sphacra* p. 189).

#### CHECK MARKS.

In quite a number of these texts, particularly the larger ones, small holes, sometimes more or less round (cf. XIV, 57, and XV, 198), and at other times semi-circular (cf. XIV, 22), appear before the name; occasionally in connection with the amount recorded (cf. XV, 163), and once on the edge of the tablet (cf. XV, 38c). These marks were used to check off the amounts paid, or the names of the persons who received what is written in connection with their names. They can properly be called "check-marks." Owing to the character of the writing material it would be impossible to add from time to time additional names and amounts. The lists, which are mostly records of the payments of salaries or wages, were, as a rule, copied by the scribes from earlier lists. In some instances even the amounts were copied. After the tablet was written, what was actually paid was checked off by means of these small holes. That this is the proper explanation of these indentations is proved by the fact that in XV, 195, line 24, no "check-mark" appears. It is the only name in the list which is not preceded by an amount that was paid (cf. also XIV, 91a:27, 28; or, XV, 180:14, 43, and 200 IV:31, 32, 40, 47, etc.). Also names which are preceded by *mītu* (*B1D*) "deceased" and *halqu* (*H1A-A*) "fugitive," terms implying that the persons were no longer in the temple service (see Introduction, XV, p. 7), likewise do not have "check-marks;" (cf. XV, 188 I:15 and 200 IV:33). Further, the fact that in tablet XV, 200, only names before which amounts are not recorded, and the names which are preceded by *halqu* are without these "check-marks," proves that the tablet was thus marked when something had been paid. Finally, that this is the proper explanation of these small holes is proved conclusively by XIV, 91a, in which three lines do not have "check-marks." In each, the amounts which had been written before the names have been erased.

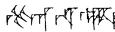
In XV, 198, some of the holes are clear cut (cf. lines 25, 26, 29, 30, 48, to 51) but the rest appear to have been made after the tablet had become somewhat hardened. The document containing considerable data could not perhaps be verified at once. During the interruption it was wrapped very likely in a damp cloth in order to keep it soft, as signs of cloth impressions upon it are everywhere visible.

In all probability these "check-marks" were made with the upper end of the stylus, which was round, or semi-circular, or pointed. In the pre-Sargonic period,

<sup>1</sup> My attention was called to this by Prof. W. J. Hinke of the Ursinus School of Theology.

when the circle had the value ten, and the semi-elliptical impression stood for one, it is very likely that the upper end of the stylus was round; and that it was used to make the numerals. The circle was made by pressing the stylus perpendicularly into the soft clay; and the semi-elliptical by leaning it lengthwise, as in writing.

#### THE STYLED.

The determination of the character of the stylus which the ancient Babylonian and Assyrian scribes used in writing tablets has been credited to Dr. Zehnpfund.<sup>1</sup> The following, however, I think, will show that his stylus is different from that used by the ancient scribe, because it does not make the proper impression upon the clay. It is described as being of box wood, "one end of which is cut into an exact square. This end of the stylus was cut away obliquely, so that one of the corners of the end formed a somewhat acute angle. [See illustration of his stylus next page.] It was held like a pen, and the pressure was applied chiefly to the upper edge in the direction of the point, with a slight inclination toward the left." In tablets written by Zehnpfund it will be observed that, in making the oblique wedge, sometimes he made the left corner of the stylus come into contact with the clay, and sometimes the right. The "angular hook" *winkelhaken*, he made exactly like the former of the oblique wedges, with the result that in appearance, of course, it is exactly the same. Cf.  <sup>2</sup> To make the horizontal wedge of any length, it is necessary for him to draw the stylus over the soft clay. Dr. Zehnpfund's desire to hold the instrument, as we ordinarily do a pencil or pen, doubtless led him to his conclusions. With the exception of the fact that some scribes made the impression of the perpendicular wedge extend lightly to the right side more than to the left; and that there is every variation of a *winkelhaken*, from an oblique wedge to a well defined "angular-hook," the wedges of the ancient writing are altogether different.

The results of my own investigations with reference to the stylus were ready for the press, and were presented to the Oriental Club of Philadelphia more than a year ago. This fact is mentioned inasmuch as there has appeared recently from the pen of the famous excavator De Morgan (*Recueil de Travaux*, XXVII Liv. 3 et 4 p. 241) results which are in some respect similar, especially as regards the upper end of the stylus which was doubtless used to make "check-marks" in this period, and numbers in the early period (see the discussion above). With his conclusions, however, as regards the stylus proper, I desire to take exceptions. The instrument, he says, was "triangular"; which means that the angle that made the impression was

<sup>1</sup> Cf. *Neu-Babylonisch-Assyrische Tafelschreibung*, Stockholm Congress, Leyden, 1893 Vol. II, p. 272.

<sup>2</sup> Cf. Johns Hopkins' Circular, Vol. XXII, No. 163, p. 75.

$60^{\circ}$ . He doubtless has seen tablets to substantiate this. After an examination of hundreds of tablets at the University of Pennsylvania, from Nippur, Sippar, Babylon, Telloh, Jokha and Kappadokia I have

found that there is only an occasional tablet which has been written with a stylus which made a wedge as narrow as that produced by a triangular stick. The angle in practically every instance is greater; hence it is incorrect to generalize, and say it was "triangular".

The stylus used in most periods was a very simple affair. Any stick of metal, or hard wood, presumably reed wood (*qanú*, hence *qan duppi* "tablet reed" or "stylus"), which had a square corner, that is with an angle of  $90^{\circ}$ ,<sup>1</sup> more or less, could be used.

By holding it beneath the palm of the hand between the thumb and the middle finger, with the index finger on top, and pressing the angular corner into the soft clay, the impression made will be that of a perfect wedge. What is known as the *winkelhaken* is not simply an oblique wedge as above, although occasionally the impressions resemble it, but it is made in a different way. The stylus is simply laid over on its side, with the handle toward the right, and when

<sup>1</sup> In order to ascertain the angle of the stylus by careful measurements of the impressions upon the tablets, I submitted wax impressions of twenty-four inscriptions to Professor Goodspeed, Director of the Department of Physics, who very kindly had, under his direction, a graduate student, Mr. Geo. C. Chambers, take the measurements. His results from about one hundred and twenty-five measurements follow:

"The twenty-four inscriptions represent six periods; that is, four belong to each. The periods represented are: 1. Sargon (temple archives); 2. Ur-Gur (evocative cones from Telloh); 3. II Dynasty of Ur (contracts from Jokha); 4. First dynasty of Babylon (contracts from Nippur); 5. Cassite dynasty (temple archives); 6. Achaemenian (Mu-rashu documents). At least four measurements were taken for each tablet. The average measurement of the angle of the impressions of the Sargonic period was  $93.98^{\circ}$ ; the Telloh cones,  $91.88^{\circ}$ ; the Jokha tablets,  $92.88^{\circ}$ ; first dynasty,  $91.07^{\circ}$ ; Cassite,  $87^{\circ}$ ; and Mu-rashu,  $93.94^{\circ}$ . The average for the twenty-four tablets measured was  $92.3^{\circ}$ . The smallest average for any one tablet was  $83.25^{\circ}$ ; and the largest  $98.75^{\circ}$ . These measurements confirm my statement that the angle of the stylus, in at least these periods, which made the impression was  $90^{\circ}$  more or less. In measuring the angle in the clay, there are several things to be taken into consideration, that make it more or less impossible to get the exact angle of the stylus from the impression. For instance there is a certain amount of elasticity or resistance in the clay, which when the stylus is pressed upon it, has an effect upon the impression. Also other wedges which are made in proximity, will tend to shift the clay, and thus decrease, more or less, the size of the angle. Then also there is a tendency, in a measure, to increase it by a rolling movement of the hand holding the stylus."



1. Stylus after Zehnpfund    2. Atter de Morgan  
3. Square end    4. Beveled end

pressed into the soft clay, makes the desired impression. This side and angle marked  $\times$  makes the *winkelhaken*. If the scribe failed to turn his stylus far enough the impression resembled the oblique wedge. Every variation, due to this fact, is found, from the oblique wedge to the perfect *winkelhaken*. That this is the proper explanation as to how the latter was made, is proved by what follows.



A very marked peculiarity of the stylus in most periods, especially from the time of the first dynasty of Babylon, is that the top very frequently sloped to one side (cf. Stylus No. 4.). In the writing upon the Sumerian tablets from Jokha and Telloh I have not noticed this peculiarity. When the top of the perpendicular wedge does not slope, e.g.  $\nabla$  the *winkelhaken* has a perfect right angle, e.g.  $\angle$  (cf. tablet No. 3). A great many scribes, however, from other quarters, sloped the top so that the

upper right corner of the impression in the clay was lower than the left, e. g.  (cf. the Original and No. 4.) The stylus was cut in this manner, it seems to me, so that the angle of the *winkelhaken* would be less than a right angle, e. g.  for when the top was perfectly square, the end of the "hook" spread (cf. tablet No. 3), doubtless, more than was desired. The angle of the *winkelhaken* varies according to this slope. The greater the bevel of the top of the stylus the smaller the angle. This fact enables us to prove conclusively that the above explanation as to how the *winkelhaken* was made, is correct.

To produce long horizontal wedges for the purpose of filling out lines, as was frequently done, it is not necessary to draw the stylus over the soft clay. By simply lowering the handle, it is possible to make a wedge as long as the stylus.

A great many of these documents contain lists. These are generally ruled. In all probability the lines, especially on the smaller tablets, were made by laying the stylus lengthwise upon the tablet, as is done in making a long horizontal wedge. When more than one item was mentioned in connection with a number of names, they were ruled up and down, as is the case with tablets having more than one column (cf. Vol. XV, Nos. 199 and 200). After the heading was written, if one appears, and the first line was made, the perpendicular lines for the entire side of the tablet were ruled. The horizontal lines were made as needed, but before the cuneiform lines beneath were written. This is illustrated by XV, 133, which has the perpendicular lines drawn for the entire obverse, although only a portion of it was inscribed. The perpendicular lines were made with great care and precision. It would almost seem that a T square had been used for the large tablets. The horizontal lines, being ruled as needed, were not made with the same exactness; for example (cf. tablets XV., 188, 190 and 200), where the lines slope upwards.

#### PALEOGRAPHICAL NOTES.

Similar to the list of Neo-Babylonian signs and their variants which I published in Volume X of the *Muraschû* archives, a list of the signs which appear in these texts, with their phonetic and ideographic values has been prepared. It will be found immediately preceding the texts. As stated in connection with the list in Volume X, completeness and perfection have been aimed at, but as is natural to be expected, this has not been altogether possible. While a great many difficulties have been surmounted, some values are only offered provisionally, and a few signs remain to be determined, the chief purpose of the list being to present the signs with their variants. To give an illustration let me refer to character No. 49 in the *Sign List*. It occurs twice in the same name *Lim(Shi)-me-ga-ag(?)*, XV, 198:89, and C. B. M. 3480:20.

I have read the character *ag*(?), but feel that it is not a variant of *ak(g, q)*, although it resembles the Assyrian form of that character. The sign *ak* (No. 10) is written in the usual way, even in the two texts in which the character in question occurs. It is perhaps to be identified with *KIRRUD*, which is found in "*BIL-KIRRUD*" (cf. my Vol. X of *Murashû* texts, page 14; and No. 222 of the *Sign List* of that volume). It doubtless is the same character found also in XIV, 157:3, etc., where it appears in connection with the sign *A* (No. 240). The further study of the documents of this period will very likely fully establish the identity of this character.

Tablets Nos. 157 and 163, besides a number of others of this volume, were copied after the *Sign List* was made. It was my intention to insert it in Vol. XV which was ready for the press more than a year ago, and before about half of these texts were studied. Some ideograms contained in these tablets, many of which have the determinatives: *subâtu*, *karpatu* and *isu*, are therefore not included in the list. A number of them are well known from Brünnow's List, while others will doubtless appear with their respective values in the new publication, *Seltene Assyrische Ideogramme*, by Dr. Bruno Meissner.

1. The study of these documents has resulted in the discovery of two new cuneiform characters, with their meaning, besides additional values for several known signs. The first character of text XV, 199,  (cf. *Sign List* No. 120), without another sign inserted, as far as I know, has not yet been found. For its value I offer *lû*, meaning "bull." This is determined by the fact that following it in order are: *littu rabitu*, *littu shattu III*, *alpu shattu III*, *littu shattu II*, *alpu shattu II*, *ittu shizbu* (*LID-GA*), *alpu shizbu* (*SUR-GA*). "Large cow, three year old cow, three year old ox, two year old cow, two year old ox, cow heifer, ox calf." The herd will be complete if the first sign is regarded as having the meaning "bull." With *SMAM-GIR* inserted, the character has such values as *kisimmu*, *zirbabu*, etc., "plant destroying animal." With *LU-BIR* inserted, it has the value *supâru* "fold" or "pen." The sign should properly be considered in connection with the other, which has the same meaning.

2. A second character,  also hitherto unknown, with *NITAAU* inscribed (cf. *Sign List* No. 169) has also the same value, namely "bull." It is found in lists of animals (cf. texts, XIV, 52, 137 and 163, as well as C. B. M. 11,949). The first (No. 52) reads: *I lû* (sign in question) *XXXIV littu-rabitu IV littu shattu III, IV littu shattu II, o littu shattu I, VII littu shizbu (GA), VI alpu (SUR) shizib (GA), VII alpu shattu V, V alpu shattu IV, V alpu shattu III, IV alpu shattu II, naphar LXXVII littu alpu<sup>coll</sup>*, etc. The second inscription (No. 137) reads: *[I] lû* (sign in question) *[II] littu rabitu, [II] littu shattu III, II littu shattu II, I alpu shattu IV, I alpu shattu*

*III, alpu shattu II, I alpu shattu II, III ittu shizbu (GA), II alpu (SUR) shizbu, naphar XX ittu alpu<sup>ad</sup>* (cf. also No. 163). In both lists, all animals belonging to the cow and ox herd are represented if the first character is translated "bull."

Taking into consideration also similar lists of animals, such as XIV, 48, in which are mentioned in the following order: male sheep, large female sheep, male lambs, female lambs, large rams, goats, male kids, female kids; and also taking into consideration the sheep and goats list given in *Murashū*, Vol. X, 130, 131 and 132, where complete flocks, male and female, young and old, alike are mentioned, there is every reason to think that a list of this kind included at least a small percentage of bulls. It will be noticed that in these texts, the number of animals translated "bull" is small in comparison with the other animals, which is exactly what may be expected. The values also of the character *NIT.M* which is inserted, namely *zikru*, "male" <sup>imm.</sup> *zikaru* "ram," etc., further establishes this interpretation. In short for this character which, as far as I know has not been recognized, as well as for the other discussed, I do not hesitate to offer as the correct meaning, "bull." The transliteration *lū* which is the masculine of *ittu* "cow," is only conjectural. There is a possibility that it should be read *shūra*.

3. *SUR*, which usually has the value *buru* "the young of an animal," in these texts refers especially to the ox (*alpu*). Parallel with *LID-GA* "cow calf" is *SUR-GA* "ox calf" (cf. Nos. 52 and 137). In No. 183 also, *SUR* is used instead of *GUD* for *alpu*.

4. *NIN-QAR*, 48:9, which takes the place of the usual *SAL-ASHI-QAR*, if not a mistake of the scribe must have the value *uniqu* "female kid." In the *Murashū* texts, Vol. X, 130 and 132, parallel with *uniqu sihru* "male kid" is *uniqu* the "female kid." One feels almost inclined to suggest the idea that at some time *NIN(=SAL+KU)-QAR* and *SAL-ASH-QAR* were identical.

5. For the character *KAR*, cf. *Sign List* No. 208, two new values are offered. It occurs in the name *Sin-KAR-bi-ish-me* 95:14 (cf. also *Sin-KAR-ba-i-shi-me*, Nbm. 648:9), and in the Cassite king's name *Sha-KAR-ti-Shur-ia-ash* (cf. 134:7, 137:26), etc. The writing of this ruler's name is usually, *Sha-ga-rak-ti-Shu-ri-ia-ash*, etc. *KAR* therefore must have the value *garak* (cf. also *Sha-KAR-ak-ti-Shur-ia-ash* C. B. M. 11.103), in which name *KAR* might be read *gar*, but very likely *gara* or *garak(-ak)*. In the other name the character must have the value *kara*; and the reading should be *Sin-kara-bi-ish-me*. "Sin has heard my prayer." Tallqvist, *Neubabylonisches Namenbuch*, reads this name, *Sin-kar-bi-ish-me*; although the element is repeatedly transliterated *ka-ra-bi*, and it is a *fa'alu* formation, which the author recognizes. *Kar* and *kara* are apocopated values of *g(k)arak(g)*. On the

apocope of final *g* in Sumerian, cf. Leander, *Ueber die Sumerischen Lehwoerter im Assyrischen*, p. 34. For the common apocope of a final *a*, cf. *kida*, *kid*; *kara*, *kar*, etc., Brünnow, *List No. 7737* and *7738*, etc. This same value, *i. e.* *garak*, seems to have been used also in connection with *GAR* (No. 272). At least in two names the scribe used that sign for this value (cf. 140:8, and *Z. A.* VIII, p. 387).

6. The sign *DAQQU* (cf. *Sign List* No. 17), according to *Vokabular K.* No. 77 ff. in Delitzsch, *Ass. Lcs.<sup>vii</sup>* has the value *is*, *si*, *za-a*, etc. (cf. Brünnow, *List No. 5224* ff.). The sign having a phonetic value occurs a number of times in the names: *Shagarakti-Shuriash* and *Bitiliash*, but in this connection it must have the value *ia*; as these names end in *ia-ash* and *ia-shu* respectively, and not in *i-ash* and *i-shu* (cf. also the name *Ba-bi-ia*, XIV, 95:11). I therefore propose *ia* as an additional value for this sign. It occurred to me that the scribe in writing the *Vokabular* may have failed to add an additional wedge to the character, read *si*, which would then be *ia*. Through the kindness of Dr. L. W. King of the British Museum I learn that the reading *si* on the tablet is quite certain. The idea suggested itself to me also that the characters read *za-a* might perhaps be *a-a*. Dr. King informs me that while the characters have been filled up with gypsum, which has not been very carefully removed, he thinks the sign is *za* and not *a-a*.

7. In the Neo-Babylonian Contract literature the name of an officer which occurs frequently is written *SHIM* with *GAR* inserted. Tallqvist placed the character among those of uncertain reading (cf. *Die Sprache der Contracte Nabû-nâ'id*, p. 147). This officer figures very prominently in these texts. For the different variants of the character see *Sign List* No. 121. For the reading of the sign I propose *riqqu*. The character *SHIM* has long since been read *riqqu* (cf. Delitzsch *Ass. Lcs.* No. 140). Thureau Dangin in his *Ecriture Cuneiforme*, gives besides *SHIM* (No. 393), its *gunu* (No. 395); with *GAR* inserted (No. 399), and a *gunu* of it (No. 400). The variants of the sign in question in these texts seem to have the characteristics of all four. In the Neo-Babylonian period an officer *"rab riq-qi* is frequently mentioned (cf. *Nbn.* 317:7, 10, etc.). In *Nbn.* 1038:6, *RIK<sup>pl</sup>* occurs. These officers figure in the payrolls of the temple attaches (cf. 123 *shiglu a-na RIK<sup>rotlsha</sup> Bit-Belit Sippara*, *Nbn.* 604; 10). In *Cyr.* 332:19 an officer *riq-qi-ū-tu* appears; and in *Nbn.* 864:13, *RIK* with *GAR* inserted is followed by *ū-tu*, showing that the plural formation is the same. In *Nbn.* 317, dates are paid for the service of fifty men, among whom are the *"qi-i-pi* and *"rab riq-qi*. In *Nbn.* 976 the officers *RIK<sup>pl</sup>* with *GAR* inserted, also figure in the payment for service made to different officers among whom is the *"qi-i-pi*. While there does not seem to be conclusive evidence that the reading *riqqu* for the sign in question is absolutely certain, it seems to me highly probable that such is the case.

8. The character *GUD* (*Sign List* No. 123) which occurs in the name read *Bil-mu-she-tiq(?)* in Vol. XV (cf. also *C. B. M.* 3473, etc.) in the absence of any other value I have read *tig(?)*, simply because of the frequency of the occurrence of this element in names of other periods (cf. also *zib*, however, in *mushazib*).

9. For the character *LA* in the name *Sin-LA-bitti* (cf. Vols. XIV and XV), I propose the new value *nasāhu* "to pull out." The name *Sin-u-suḥ-bitti*, "Sin deliver the offspring," occurs during the same reign in which the above is found. *LA* has the value *haṣbu* (cf. Brünnow and Meissner *List*). Cf. זְרַע in Hebrew means "to hew out," which is similar in meaning to *nasāhu*. The name might be read *Sin-haṣbu-bitti* "Sin delivers offspring," but in view of the fact that *Sin-usuḥ-bitti* occurs in the same period, and that the sign seems to have a similar meaning in *haṣbu*, I have read the names as identical, and propose for *LA* the new value *nasāhu*.

10. The character *BAL* (cf. the variant of No. 5 in *Sign List*) has together with *BUL* (No. 4a *Sign List*), the value *pashāru*. The name *Ilu-ippashra* (*BAL-ra*) *C. B. M.* 3644, is written with *BUL-ra* in *C. B. M.* 3647. This conclusion seems to be strengthened by the fact that these two signs have other values in common, (cf. *bul*, *pul* and *dabābu*).

11. The character *KIT*, *LIL* (No. 104 *Sign List*) has besides the value *sah* and *sib*, the value *suḥ*, which as far as I know, has not been found (cf. the name *Sin-u-suḥ-bil-ti*, XIV, 151, 22, 28, with *Sin-u-su-ud-bil-ti*, 19:11).

#### TRANSLATIONS OF SELECTED TEXTS.

Following the plan of the previous volumes issued in this series in giving the transliteration and translation of a number of selected texts, the following are offered, in addition to those translated in the Introduction in connection with the discussion of the contents of these documents, and also in the critical notes in the following pages, in order to illustrate their general character. The translation of thirty additional documents from these archives will be found in Vol. XV. In view of the fact that a large number of the texts contain lists of personal names, all of which are to be found in the Concordance of Names, and also that a great many of the tablets are similar in character it will scarcely be necessary at any time to translate all completely.

##### 1.

No. 115, *Kadashman-Bil*, year 1st.

**Contents:** A duplicate record of a loan, which contains the stipulation that after it is paid, the case containing the impressions of the debtor's seal shall be broken.

## Transliteration :

1. XCV *gur CL qa IB-KID she'um GISH-BAR-GAL* 2. *sha "Irīm-shu-NIN-IB i-na mu-uh* 3. *"Bu-un-na-NIN-IB mār "In-ni-bi* 4. *SHE-BAR a-na "Irīm-shu-NIN-IB i-nam-din-ma* 5. *"bu" Kunukki-shu i-hi-ip-pi.*

## Translation :

Ninety-five *gur*, one hundred and fifty *qa* of *IB-KID* seed of the full tax due to *Irīmshu-NIN-IB*, to be paid by *Bunna-NINIB*, son of *Innibi*. The barley he shall pay to *Irīmshu-NINIB*, when his seal he shall break.

Then follow the names of four witnesses, and the scribe; the date and the words: *Supur "Marduk-nādin-ahē SIS-A-NI ki-ma "bu" Kunukki-shu. Gabri "bu" duppu.* “Thumb-mark of *Marduk-nādin-ahē*, his brother (*i. e.* *Bunna-NIN-IB*) instead of his seal. A duplicate tablet.” As it is a copy, the seal impression is not found on the document.

## 2.

No. 111. *Kodashman-Targu*, year 14th, month Adar.

**Contents:** A receipt for a loan with the stipulation that it shall be paid on harvest day.

## Transliteration :

1. *L gur she'um GISH-BAR-GAL* 2. *i-na qāt "Bēl-zu-lu-lī* 3. *ū "Irīm-shu-NIN-IB* 4. *i-na bīt karū sha Nippur<sup>b</sup>* 5. *"Nergal-nādin-ahē* 6. *mār "Sin-ērish im-hur-ma* 7. *a-na qin-na-a-ti* 8. *i-di-in* 9. *I-na ūmi ebūri KU* 10. *is-si-ra-amma* 11. *i-nam-din-ma* 12. *"bu" Kunukki-shu i-hi-ip-pi*

## Translation :

Fifty *gur* of grain of the full tax from *Bēl-zulūli* and *Irīmshu-NINIB* out of the Nippur storehouse *Nergal-nādin-ahē*, the son of *Sin-ērish* has received, and given to families. On the day of harvest he shall gather, and shall pay; whereupon his seal he shall break.

Names of three witnesses and the date are added, besides: *"bu" Kumukku "Nergal-nādin-ahē gab-ri "bu" duppu*, “Seal of *Nergal-nādin-ahē*. Duplicate tablet.”

## 3.

No. 86. (envelope) *Nazi-Maruttash*, year 21th, Shebat 17th

**Contents:** A loan made to an individual and his servant by the order of another, who becomes responsible for its payment.

**Annotations:** No. 2, L. 9. *KU* having the value *īma* is a repetition of the preposition which begins the phrase; cf. the following text, line 9, and also 96:7, etc.

**Transliteration:**

1. *V gur ASH-AN-NA ḥabullu* 2. *GISH-BAR-GAL* 3. *i-na karū Kar-zibani*  
 4. *i-na qāt "Mar-tu-ku mār "Ilu-iqisha* 5. *ki-i qāt "Nusku-ri-zu-ū-a* 6.  
*mār "Ri-di-i "NIN-IB-ahū-iddina* 7. *mār "Mi-lu-ti ū "Nusku-di-na-an-ni* 8.  
*arad-su im-ḥu-ru* 9. *UD cbūri-KU* 10. *ḥabullu NI-AKA-E.*

**Translation:**

Five *gur* of *ashanna* grain, at interest, out of the full tax, taken from the storehouse of the town *Karzibani*, from the hand of *Martuku*, son of *Ilu-iqisha*, by order of *Nusku-risoa*, son of *Ridi*, *NINIB-ahū-iddina*, son of *Miluti* and *Nusku-dinanni*, his servant, have received. On the day of harvest with interest they shall measure.

Four witnesses and the date follow, besides: *ṣupur "NIN-IB-ahū-iddina sisiktu "Nusku-di-na-an-ni.* "The thumb-nail mark of *NINIB-ahū-iddina*; the *sisiktu* of *Nusku-dinanni*." On the left end of the tablet are seen seven thumb-nail marks; and on the lower left end, there is a small hole made by the *sisiktu* (see p. 13).

4.

No. 48. *Nazi-Muruttash*, year 5th, Iyyar.

**Contents:** An inventory of sheep and goats which were rented to an individual. They were doubtless temple property as no creditor is mentioned.

**Transliteration:**

1. *XLVII immeru* 2. *XXVIII laḥru rabitu* 3. *VII buḥādu NIM* 4. *VII buḥattu NIM* 5. *naphar LXXXIX ṣēnē(UD)<sup>coll pt</sup>* 6. *XXXIV urīṣu rabū* 7. *XXXI enzu* 8. *VII urīṣu ṣīḥru* 9. *unīqu* 10. *naphar LXXX enzu<sup>coll</sup>* 11. *naphar CLXIX GANAM-LU<sup>coll</sup>* 12. *[CLX]IX shiqlu shipātu<sup>coll</sup>* 1 *immeru* 1 *shiqlu* 14. *XLIV½ mana shipātu<sup>coll</sup>* 15. *XX mana shipātu enzu* 16. *qāt "Rabā(-a)-sha-NIN-IB* 17. *naphar mashku ga-ab-bi-shu ū-sha-ak-ka-al* 18. *šew'gidātu(SA) ū "shaman immeri II mashku urīṣu damqu* 19. *I šubātu damqu i-nam-di-in* (date).

**Annotations:** No. 3, L. 4. In these texts *qāt* without a preposition preceding is equivalent to *ina cli*, *ina maḥbi*, or *ina pini*. The individual whose name follows is the recipient; cf. 48:16. *Ina qāt* means "out of the hand" or "from." L. 5. *Ki-i qāt*, literally "like the hand of," means that the person whose name follows is responsible for the debt or obligation, although contracted by another who receives the items mentioned in the document. It is parallel to the expressions found in the *Muraschū Business Documents*: *aki shipātum*, Vol. IX, 75:6; *aki amūtu(tu)* 32:3; *aki shīrū*, 12:5; *aki shipātum*, 32:1; and the frequently occurring *sha qāt*. These expressions are equivalent to "by the order of," meaning that the person whose name follows acts as guarantor of the transaction.

**Annotations:** No. 4, L. 3. *NIM* following *buḥādu*, seems to be equivalent to *GA shīrū*, which follows *pītu* and *alpu*, cf. No. 53, and also *buḥādu shīrū ib*, Pinches P. S. B. A., 1896, p. 252, cf. *LU-NIM, gukkallu* "Mutterhamm" L. 5. *UD* being parallel with *enzu* I have transliterated *ṣīnu*, although *psū* "the white (ones)," namely sheep may be preferable. L. 18. *SA* has the value *qidātu* "sinev," cf. Hebrew נֶבֶל. In *Muraschū*, X, 131:20 *qi-da-a-tu* is a variant reading in the same phrase of other texts where *SA* is used, cf. *Muraschū*, X, 132:18.

**Translation:**

Forty-seven sheep (male), twenty-eight large females, seven suckling lambs (male), seven suckling females. Total, eighty-nine sheep. Thirty-four large goats (male), thirty-one females, seven male kids, eight female kids. Total, eighty goats. Sum total, one hundred and sixty-nine *Kleinrich*. (For) [one hundred and sixty-nine] sheqels of wool: (*i. c.* for) one sheep, one sheqel; forty-four and one-half minas of wool: twenty minas of goat wool, they are at the disposal of *Rabâ-sha-Ninib*. The total of all his hides he shall weigh; sinews and fat of sheep; two perfect goat hides; one perfect garment, he shall pay. (Date).

## 5.

No. 20, *Kuri-Galzu*, year 14th, Iyar 14th.**Contents:** A receipt, or record of payment.**Transliteration:**

1. *H gur ASH-AN-NA GISH-BAR...qa*
2. *i-na qâl "Hu-un-nu-bi*
3. *"Rammân-ra-im-zêr*
4. *im-hu-wr* (Date).

**Translation:**

Two *gur* of *ashanna* grain of the ... *qa* tax, *Rammân-râ'im-zêr* has received from *Hunnubi*. (Date).

## 6.

No. 36, *Kuri-Galzu*, year 22d, Marchesvan 19th.**Contents:** A receipt for grain which was paid by order of another.**Transliteration:**

1. *XXXVI qa kipâtu GISH-BAR V qa*
2. *i-na Bit "In-na-an-ni*
3. *i-na qâl "Mar-tu-ku*
4. *ki-i qâl "NINIB-rêsh*
5. *mâr "Marduk-nâdin-ahê*
6. *"Ta-ri-bu*
7. *mâr "E-kur-da-ri*
8. *im-hu-wr* (Date).

**Translation:**

Thirty-six *qa* of *kipâtu* of the five *qa* tax from *Bît-Innannu*, from the hand of *Martuku*, by order of *Ninib-rêsh*, son of *Marduk-nâdin-ahê*, *Târibu*, son of *Ekurdâri* has received. (Date).

## 7.

No. 67, *Nazi-Ma'utash*, year 15th, Ab 3rd.**Contents:** A receipt for a certain kind of material.

**Transliteration:**

1. *VI mana shindu(SU-SHE-TU)* 2. *a-na-<sup>is</sup>dalti* 3. *sha "Ri-mu-ti* 4. *"Mu-dal-mi-qu* 5. *im-hur* (Date).

**Translation:**

Six minas of worked wood(?), for the door of *Rimūti*, *Mudamīqu* has received.  
(Date).

8.

No. 84. *Nazi-Maruttash*, year 24, Tishri 5th.**Contents:** Payment to a miller for grinding flour.**Transliteration:**

1. *IV (gur) she'um GISH-BAR VI qa.* 2. *i-na Bit "NIN-IB-mâr-idina* 3. *i-na qâl "E-ri-im-shu-â-a* 4. *a-na KU-QAR hashâli qime* 5. *"NIN-IB-na-sir* 6. *ma-hi-ir.* (Date).

**Translation:**

Four *gur* of seed of the six *qa* tax from the estate *Bit-Ninib-mâr-idina*, from the hand of *Erimshia*, as compensation for grinding flour, *Ninib-nâsir* has received.  
(Date).

9.

No. 93. *Kodashman-Turqu*, year 6th, Iyar 16th**Contents:** An official receives grain for the purpose of paying maintenance expenses and salaries.

**Annotations:** No. 7, L. 1. *Shindu(SU-SHE-TU)* was perhaps a certain kind of wood. In the above text it is *a-na-<sup>is</sup>dalti*; and in 74, 2, it is *a-na-<sup>is</sup>vershu*. The meaning "ornament" given by Muß-Arnolt, *Ass. Dic.* p. 1072 is incorrect. The transliteration in Z. I, III, p. 320 reads: *shin-du*, which is translated "Schmuck," but *shindu* is a mistake as the text reads: *shin-du*. In the Neo-Babylonian texts, *shindu* is usually given to the *nangara* "carpenter," cf. *Akk.* 222 3; 128 2, 126 1; *Nim.* 116 4, etc. In text No. 71 it is also given to a *nangara*. In V. R. 27, 66.3 *shindu* is followed by *shilu* and *liu* which mean "border" and "covering" respectively. The term refers doubtless to some kind of worked or artistic wood which was sold by weight.

**Annotations:** No. 8, L. 4. *KU-QAR* is the term throughout these texts which is used in connection with the payment of salaries, especially of the *rigga* and the *KA-ZID-DI* officers, cf. Translation No. 16; XIV, 56a, 7, 8 etc. The heading of XV, 153, reads: *SHE-BAR GISH-BAR-GAL sha a-na KU-QAR rigga u KA-ZID DA a na Nippur k. m'a re-lu-ush shu u* Barley for the full tax which *Biebara* brought to Nippur for the salary of the *rigga* and the *KA-ZID-DI* officers." In 92, 4 a scribe receives *KU-QAR*. This term at the same time had a wider usage. In the above text and in XV, 77, a miller is paid *KU-QAR* for grinding flour. In XV, 21, it is paid as hire for an irrigating machine, etc. In the Neo-Babylonian period *pappasu* "payment" or "compensation," is usually mentioned as payment made to the *rigga* officers; cf. *Nim.* 129 4; 219 1; 864 3, etc. It seems to be quite probable that *pappasu*, which is rarely used in these texts (cf. XV, 44, 23), is the Semitic reading for *KU-QAR*. In the Haran Census the term *KU-QAR* follows *gen*, which Johns (*D. B.* pp. 65 and 18) suggests is an epithet for sheep.

**Transliteration:**

1. *XX gur she'um GISH-BAR tab-ki* 2. *i-na Za-rat-Dûr-Gu-la<sup>kī</sup>* 3. *i-na qâl<sup>kī</sup> "Mar-tu-ki*  
*"Mar-tu-ki* 4. *"Rabâ-sha-Nergal im-hu-wr* 5. *ipru ù KU-QAR i-nam-din-ma* 6.  
*nikasu u-she-pi-ish.* (Date).

**Translation:**

Twenty *gur* of seed of the stored tax (grain) from the town *Zarat-Dûr-Gula*,  
*Rabâ-sha-Nergal* has received from the hand of *Martku*. The maintenance expen-  
ses and salaries he shall pay, and he shall transact the business. (Date).

10.

No. 70. *Nazi-Maruttash*, year 16th.

**Contents:** A record of the payment of an official's salary which was given  
an agent for delivery.

**Transliteration:**

1. *III gur XVII qa qîme GISH-BAR VI qa* 2. *ak-lum "Sin-mu-bal-di* 3. *"Ir-ri-i<sup>kī</sup>*  
4. *"Kislimu* 5. *ultu ámu XIX<sup>kau</sup> adi ámu XXX<sup>kau</sup>* (Date). *Kunukku*  
*"Ri-mu-tum.*

**Translation:**

Three *gur*, seventeen *qa* of flour out of the six *qa* tax as salary for *Sin-muballi*  
of the town *Irrî*, (for) the month *Kislev*, from the 19th day, until the 30th. Seal  
of *Rimâtum*.

**Annotations:** No. 9, L. 5. *SHE-BA* or *ipru* which means "maintenance" or "substance," is what was paid  
for the general maintenance of the city and temple, cf. *ana ipru Nippurukî ù Dûr-Kur-Gazu*, XV, 26·3; or *ana ipru*  
*shu ardi ikalli* "for maintenance of the temple servant," XV, 84. The ordinary usage of the term in these texts is in  
connection with the payments made to the average craftsman, or temple attache. The distinction we make between  
salary and wages they seem to have made. The terms *aklum* and *KU-QAR* mean "salary," while *ipru* would  
correspond to the term "wages." Generally it is much smaller than the amount paid under the term *KU-QAR*.  
In XIV, 56a, it is also paid to the *rigu* and the *KA-ZID-DA* officer, as well as to the soldier. In XIV, 167·27, the  
entry, *ipru ù kumrat alpu* would seem to mean that it was for the hire and board of oxen.

**Annotations:** No. 10, L. 2. *Akum*, literally "food," is the term used for the salary of the head officials of  
the storehouse, such as *Inanna*, and *Martku*. A great many small tablets record the payment of these salaries. On  
quite a number of these records, the seal impression of another is found, see p. 14. There is also a wider usage of the  
term cf. XIV, 133, where *qîme* "offering" and *niqû* "sacrifice" are summed up as *aklum*. In XIV, 167·1, *aklum* is  
given to an individual to make offerings to shrines (e. g. *parakka Bîly*; to pay wages (*ipru*); to give *kumratu* to the  
temple, for oxen, sheep, etc., and to pay for *bargali*, and for the making of ships (*a mu e-pish eselippî*). The term  
*bargali* occurs quite frequently in these texts. In XV, 109, the payment: *II gur lucmat alpu* is paid an individual  
who gets also *I gur bargali*. In XV, 156, *bargali*, together with *qîme*, head columns of payments. In XV, 46, the  
payment *LXXXII qa IB-KID kipitu* is preceded by *I gur IB-KID bargali*. Cf. also C. B. M. 3362; *CL qa qîme*  
*i-na-libbi har-ga-ku-u shu Bit "Si-li* 96 *qa SHE-BAR i-na Bit "In-na-nî GISH-BAR VI qa i-na qâl "Mar-tu-ku* Mâr-  
*mTâb-a-shab-shu KA-ZID-DA ma-hi-ir*. The passages would indicate that *bargali* was some kind of a commodity or  
product. In XV, 52·26, it follows payments of *KU-QAR* "salary," with which it is summed up under that term.

## 11.

No. 85. *Nazi-Maruttash*, year 24th, Kisley.

**Contents:** Record of the payment of an official's salary, which was delivered at his residence by another.

**Transliteration:**

1. *I (gur) LIV qa qime GISH-BAR IV qa* 2. *ak-lum a-sha-bu* 3. *qat "Ta-ri-bi KA-ZID-D.A* 4. *ishtu ûmu I<sup>kum</sup>* 5. *adi ûmu VI<sup>kum</sup>* 6. <sup>a/b</sup>"*Kislimu shattu XXIV<sup>kum</sup>*  
7. *Na-zi-Ma-ru-ul-la-ash LUGAL-E* 8. *Kunukki "NIN-IB-kin-pîshu.*

**Translation:**

One (*gur*), fifty-four *qa* of flour, of the four *qa* tax, (delivered at the) residence to *Târibu*, the *KA-ZID-D.A* officer, as salary, from the 1st until the 6th of Kisley, of the 24th year of *Nazi-Maruttash*, king. Seal of *Ninib-kin-pishu.*

## 12.

No. 56. *Nazi-Maruttash*, year 12th, Adar.

**Contents:** Record of the payment of an official's salary who was, perhaps, *in absentia*.

**Transliteration:**

1. *XXVIII gur CXXXVIII qa she'um GISH-BAR V qa* 2. *V gur XX qa qime* 3. *XV kurunnu* 4. *XXV BI-USH* 5. *XVII karpatu rabû* 6. *V immeru t.* 7. *VI buhûdu* 8. <sup>a</sup>"*Martu-ku* 9. *a-rad sharri* 10. *ù la a-sha-bu* (Date).

**Translation:**

Twenty-eight *gur*, one hundred and thirty-eight *qa* of grain of the five *qa* tax, five *gur*; twenty *qa* of flour, fifteen (jars of) old wine, twenty-five (jars of) new wine, seventeen large jars, five sheep, six lambs (as salary for) *Martuku*, the servant of the king, when he was *in absentia*. (Date).

In C. B. M., 3102, the heading reads: *Qim GISH-BAR VI qa sha i-na libba har-ya-li-i sha Dûr Nusku<sup>t</sup> mRabû-sha-NINIB a-na KIN-SIG nadnui-nu*. "Flour of the 6 *qa* tax out of the *hargalia* from *Dûr-Nusku* which *Rabû-sha-NINIB* has paid for *KIN-SIG*. (Cf. also XIV, 158). Cf. the similar phrase XIV, 57. *She'um GISH-BAR VI qa sha i-na libbi k-lyi-sha shattu XII<sup>kum</sup>*; *Na-zi-Ma-ru-ul-la-ash i-na Za-rat-IM<sup>kum</sup> a-na ishshakkwell nadnui-nu*. Cf. also XV, 106: *She'um sha i-na libbi mash-shar ti i-na wa Kal-hu-iyu i-na GISH-BAR-GAL nadnui-nu*. In these passages *libtu* "crops" or "tax," and *mashsharu* "stipend" take the place of *hargalia*. Is the word to be associated with the Hebrew שָׂדֶה "least," a deficiency in the ancient as well as in the modern periods of the history of the East? It seems, however, to have also a general meaning something like "revenue" or "tax."

**Annotations:** No. 11, L. 2. In connection with these brief records, many of which do not contain a verb, *a-sha-bu* (cf. above), and *la a-sha-bu* (cf. XV, 61), occur. The commodities were delivered very likely, as a rule, at the official's residence, to which fact, doubtless, *ashâbu* refers. When they were disposed of otherwise, the term *la ashâbu* may have been used. Another explanation might be that the goods were delivered when the official was *in presentia*, or *in absentia*.

## 13.

No. 29, *Kuri-Galzu*, year 18th, Kislev 16th.**Contents:** Record of the payment of an officer's salary by the bursar.**Transliteration :**

1. *H gur KU-QAR GISH-BAR-GAL* 2. *i-na Pi-nâri(ID-DA)<sup>a-hi</sup>* 3. *i-na qât "In-na-an-nu*  
 4. *"Ri-gim-Rammân* 5. *"riqqu* 6. *ma-hi-ir* (Date).

**Translation :**

Two *gur* of salary (grain) of the full tax from *Pi-nâri*, *Rigim-Rammân*, the *riqqu* officer, has received from *Innannu*. (Date).

## 14.

No. 45, *Nazi-Maruttash*, year 3rd, Tammuz 16th.**Contents:** Record of a payment to an official by the bursar of the storehouse.**Transliteration :**

1. *VI qa bu-tu-ul-tum* 2. *XXIV qa kipâtu GISH-BAR VI qa* 3. *"Ku-ru-û SIS-1-NI*  
 4. *"Ri-ish-tu-shu KA-ZID-DA* 5. *i-na qât "Mar-tu-ki* 6. *ma-hi-ir*.  
 (Date).

**Translation :**

Six *qa* of *bututum*, twenty-four *qa* *kipâtu*, of the six *qa* tax, *Kuru*, the brother of *Rêshlishu*, the *KA-ZID-DA* officer, has received from *Martuku*. (Date).

**Annotations:** No. 14, L. 1. In the syllabary published by Dr. Pinches, *Journal of the Royal Asiatic Society*, Oct. 1905, p. 815f., *ASH-1-X*, which is the writing usually found in the late period for *ASH-AN-NA*, see Sign List in my *Mesashû* texts, Vol. X, cf. however, *ASH-1-1X*, XV, 168(22), has the values *ku-na-sku*, *bu-tu-ul-tum* and *di-shi-ib-tah-hu*. In these texts *bututu*, but not with *t*, is found several times in texts dealing with *ASH-AN-NA*, cf. XIV, 77. *I gur XXX qa ASH-AN-NA GISH-BAR VI qa sha i-na libbi sha ab<sup>a</sup>Za-rat-Dur. Gu-la a-na bu-tu-ul-tu-ha-ash-la-ma a-na A-BI nadut-nu*. Cf. also XV, 53(1): XC *qa qime ASH-AN-NA GISH-BAR-GAL sha bit ku-nu-uk-ki a-na Nippurki ish-shua-a LXVII qa qime XXXVI qa bu-tu-ul-tum*, etc. In XIV, 45 *bututum* also looks like a cereal. It reads: *XII qa bu-tu-ul-tum XXIV qa kipâtu GISH-BAR VI qa "Ku-ru-û ab-1-NI mRi-ish-tu-shu KA-ZID-DA i-na qit "Mar-tu-ki ma-hi-ir* (Date). In view of these passages it is reasonable to suggest that the *bututum* of the syllabary, published by Pinches, is to be regarded as identical with our *bututum*. Cf. also *bu-tu-ul-tum*, *Muraschû*, B. E. Vol. IV, 59(1).

15.

No. 58. *Nazi-Maruttash*, year 13th.

**Contents:** The payment of grain and dates as temple stipends for twelve months.



The first six columns give the payments for the first six months. In the seventh, the total (*naphar*) for the first half year is given. In the fourteenth column the amount for the second half year is recorded. The sum total for the year is found in the fifteenth column. In the sixteenth, at the top of which is the word *a-wi-lu-tum* "men," the stage in life of the individual is indicated, as well as the relation of the recipient to the head of the family. *KAL(zikaru)* means "man" or "adult;" *SAL*, or the feminine determinative, "woman;" *KAL-TUR*, or *batâlu*, "adult son;" *SAL-TUR*(perhaps *batâlu*) "adult daughter;" *KAL-TUR-TUR*, "adult grandson;" *TUR-GAB* "boy;" *SAL-TUR-GAB* "girl." In this column are found also the words: *BAD (mitu)* "dead," and *HA-A (halqu)* "fugitive". No amounts are given in connection with the names before which these terms are written. On all these prefixes cf. Vol. XV, p. 6. At the top of the last column, *MU-BI-im*<sup>1</sup> means "their (his) name(s)."

In a number of instances the office represented by the individual follows the name. It will be noticed that different members of the same family are mentioned. *Idinanni-Shamash* (line 5), for example is followed by a wife, daughter, two sons and a grandson. In line 8, following the name is written *ultu "tba" Tashritu harrânu*, "from *Tishri*, road". Nothing was paid the individual from that month on. The conclusion is that the phrase means that from that time the person was on a mission; or perhaps had leave of absence. He may have been sent on an errand in the interest of the temple. Others, cf. line 13, 43, etc., were absent during the entire year.

The translation of the line written beneath the names of the months, and referring to the first six, is: "That which was received from *Hunabi*." In connection with the second half is written: "That which was received from the gate (storehouse) from the grain of the town *Zurat-IM*, also dates."

In the 47th line the totals are given. In the first column, the amount paid in Nisan, viz. five *gur* eighteen *qa*. In the seventh column, the total for the six months is given; in the fourteenth, the total for the second half of the year; and in the fifteenth column, the sum total. The number 38 in the next column which contains the prefixes to the names, refers to the actual number in the service. There are in all forty-six names in the list, but eight are dead, or are fugitives, which leaves

<sup>1</sup> Radau, *Early Babylonian History*, p. 329 translates *SHE-GISH-BAR-GAL MU-BI-IM* "which was expended yearly," *MU-BI-*sag-ni-shu** "his name." The *im* may be explained as the Semitic diminutive. In C. B. M. No. 3528, *MU-IM-BI* occurs in the same position. This might be read *shum imbi*. I am inclined to think, however, that this is to be explained otherwise, and that *MU-BI-im* means literally "his name," and that when more than one follows it should be translated "their names." This would imply that they pronounced the word *mubim* (cf. *AZAG-DIM* im. XV, 128-1). Cf., however, *MU-BI-IM*, I. R. 5, No. XVI, II:11, where *IM* seems to mean "self." In No. 89, 3, *ZA-is-tum* take the place of the usual *MU-BI-im*. Cf. *MU-BI* in C. B. M. 1305, time of *Ammi*.

the number thirty-eight. Beneath the total for the first half of the year is written: "That which is out of the seed, which was given *Hunabi*." In connection with the total for the second half is written: "That which is from the seed of the gate (storehouse) from the grain of the town *Zarat-IM*, and dates from *Tāmtu*." The last two lines read: "Grain of the six *qa* tax which is from the month *Nisan*, of the thirteenth year, unto *Adar*, of the thirteenth year of *Nazi-Maruttash*; from the seed which was given into the hand of *Hunabi*; from the grain of the gate (store house): out of the seed from *Zarat-IM*; and dates from *Tāmtu*." *Hunabi* doubtless was the bursar or paymaster, and the document is a record of his disbursements as well as the sources from which the revenues were received.

## 16.

No. 60, *Nazi-Maruttash*, year 14th, Tishri 3rd.**Contents:** Payment of salaries.**Transliteration:**

1. *She'um GISH-BAR-GAL sha i-na Iršit "Ga-ir<sup>kī</sup>"*
2. *i-na libbi sha "Bd̄l-mu-ki-n-aplu nadnu(-nu)*
3. *IV (gur) KU-QAR "Bu-ub-bu riqqu*
4. *V (gur) ̄ū "Qi-sha-ab-bu-ul riqqu*
5. *III (gur) ̄ū "U-gi-shi-ia-Sah KA-ZID-DA*
6. *II (gur) CXIX qa kurmat urāta<sup>pl</sup>( ta)*
7. *II (gur) ri-mu-tum Mār-"*Ahu-DU*-kan ishparu*
8. *CVIII qa ipru "Sin-mu-shab-shi ishtu <sup>a-hu</sup>Abu adi <sup>a-hu</sup>Tashritu*
9. *CVIII qa ipru "Ip-pa-Bu-ri-ia-ash ishtu ̄ū adi ̄ū*
10. *I (gur) XLVII qa ipru qin-ni "*Idānni(-ni)*- Shamash*

**Annotations:** No. 16, L. 6. *Kurmatu* "food" or "feed," is usually paid the farmer (XIV, 56a), the soldier (XIV, 56a.), and for the maintenance of horses, cattle, and birds (XIV 167-21). Because of the phonetic complement *ta* I have transliterated *imī'a(KUR-R1)pl-ta* = *urāta*. Note that in text No. 62, which is similar to this document *kurku* (*KUR-GI-*U**) takes the place of these animals. In Jeremias, *Cultustafel von Sippar* Col. V:8, *kurmat* is paid the priest. L. 7. *Rimūtum* is another term under which payments are made. In No. XIV, 60, the *riqqu* and *KA-ZID-DA* receive *KU-QAR*; the horses, *kurmat*, the temple attaches, *ipru*; and a weaver *rimūtum*. XIV, 62 is similar, but a different weaver receives the *rimūtum*. In relation to the other terms *rimūtum* is about half as much as the *KU-QAR*, and double the amount of *ipru*. In XIV, 61, an official gets *akītu*, and a *pīti* "keeper" gets *rimūtum*. In XIV, 79, a potter is paid *ipru*, while a gardener is paid the same amount of *rimūtum*. In XV, 19, *KU-MUN*(?) and *KU-QAR* are paid in the same list with the same amount of *rimūtum* to a *wingāru* and a *kīšūnū*. In XIV, 61 it is paid a *pīti*, alongside of a payment of rent, with which it is summed up as *akītu*. Cf. also XIV, 167. *Rimūtum*, doubtless means a "grant," perhaps originally a "gratuity." Cf. the name *Nabū-ādu-rimanni*, "Nabū grant me brother." Professor Hinke has arrived at the same conclusion in studying boundary stones. He has called my attention to a passage in O. B. I., No. 149, which reads: *XXII qar shezrū a-di II shezrū ru ri-mut mSin-bēl-ilānt* "22 *qar* seedfield . . . including 2 *gur* seedfield, the grant of *Sin-bēl-ilāni*.

11. *CVII qa*      *ipru "A-na-<sup>a</sup>She-mi-i-at-kal*  
 12. *CVIII qa*      *ipru "U-gi-shi-ia-Sah*  
 13. *I gur*      *ipru qin-ni 'Ishtar-be-li-us-ri*  
 14. *CXXVI qa*      *ipru qin-ni <sup>b</sup>Bēlti-balātu-ērish*  
 15. *LXXII qa.*      *ipru <sup>c</sup>Mi-sha-ri-tum*  
 16. *LXXXIV qa*      *ipru qin-ni <sup>d</sup>I-na-Ak-ka-di-ra-bat*  
 17. *I gur LXXXIII qa*      *ipru qin-ni "A-bu-ush-ki*  
 18. *naphar XXIV gur LIX qa she-um nadnu(-nu) II gur LXVI qa IB-KID*  
 19.                      *qât "Mâr-Rammân*  
 20. *<sup>a,b,c</sup>Tashritu āmu III<sup>kan</sup> shattu XIV<sup>kan</sup> Na-zi-Mu-ru-la-ash*

This text contains payments made to the same persons, with a few exceptions, as in the previous text. The difference is that only the heads of families are mentioned. Instead of giving the name of each member of the family, as in the previous text, the word *qinni* “family” precedes the name of the *pater* or *mater familias*. After two of the names the following is written: “<sup>a,b,c</sup>Abu adi <sup>a,b,c</sup>Tashritu ‘from the month Ab until Tishri.’” In the light of the previous text, this does not mean literally three months, but very likely one and one half months, which is determined by a comparison of the amounts paid in this with those of the previous text. The total (*naphar*) is six *qa* less than what the separate amounts equal; hence the scribe has made a mistake in his calculations.

## 17.

No. 41. *Nazi-Marattash*, year 1st. Sivan.

**Contents:** A decision rendered, in which an individual is required to make good the loss of a crop, inasmuch as he failed to replace at a certain time an ox which he had borrowed, and whose leg he had broken.

## Transliteration:

1. *alpu ri-it-ti i-na qât "Be-la-ni* 2. *mâr "IB-BA-amêl-nballit "Iqîsha-Bêl*  
 3. *mâr "Iyash-ma-Iyar-be a-na shu-li-i im-hûr-ma* 4. *ku-ri-is-su ish-bi-ir-ma* 5. *"Be-la-nu a-na "Iqîsha-Bêl ki-a-am iq-bi* 6. *alpu bi-lam-ma i-na si-ri lu-ri-ish* 7. *e-ri-sha la tu-sha-ab-da-an-ni* 8. *"Iqîsha-Bêl a-na "Be-la-ni* 9. *ki-a-am iq-bi alpu <sup>a,b,c</sup>Abu* 10. *a-nam-din-na-a-ku "Iqîsha-Bêl* 11. *alpu i-na <sup>a,b,c</sup>Abu a-na "Be-la-ni* 12. *al i-la-di-im-ma* 13. *"Iqîsha-Bêl te-li-it eqli* 14. *"Be-la-na i-la-nap-pal.*

**Annotations:** No. 17, L. 4. *Ku-re-issu* may be some other part of the animal, for example the horn, but more likely the “leg,” cf. *Iusšânu*, Delitzsch, *H. W. B.* p. 355a. On the penalty for breaking the leg of a hired animal etc. see the *Code of Hammurabi*, No. 246 ff.

**Translation:**

One pasture ox *Iqisha-Bēl*, son of *Hashma-Harba*, received from *Bēlānu*, son of *Ibba-amēl-nballit* for farming; and he broke his leg; whereupon *Bēlānu* thus spoke to *Iqisha-Bēl*: An ox bring that I may plant in the field, (so that) a planting thou shalt not cause me to miss. *Iqisha-Bēl* thus spoke to *Bēlānu*: An ox in the month Ab I will give thee. *Iqisha-Bēl* in Ab did not give the ox to *Bēlānu*; wherefore, *Iqisha-Bēl* shall make good to *Bēlānu* the crop of the field.

The names of two witnesses and the date follow. Three thumb-nail marks were made on the left edge of the tablet.

## 18.

No. 135. *Shagarakti-Shuriash*, year 6th, Tamtu 9th.

**Contents:** An agreement to assume a debt for which a priest was imprisoned.

**Transliteration:**

1. "*Mi-na-a-e-qu-a-na-Shamash*" 2. *mār "Sal-li-lu-mur ishshakku* 3. *i-na ki-  
li "Amēl-Marduk bēli-shu* 4. *ik-la-shu-ma "Arkāt-Nergal* 5. *mār "Ardu-nu-bal-ti  
6. bu-us-su im-ha-az-ma* 7. *u-she-ši-shu* 8. *XIII<sup>1</sup> shiqlu ḥurāṣu i-liq[qa]-ma* 9.  
*a-na "Marduk-ri-su-ū-a* 10. *i-nam-din* 11. *ū "Mi-na-a-e-qu-a-na-Shamash* 12. *ū  
.....* 13. *DAM-A-NI* 14. *i-liq-qa-am-ma* 15. *a-na "Amēl-Marduk* 16. *i-  
nam-din.*

**Translation:**

*Minā-ēgu-ana-Shamash*, son of *Salli-lūmu*, the priest, *Amēl-Marduk*, his lord, put him in prison; and *Arkāt-Nergal*, son of *Ardu-nubatti* made an agreement, and brought him forth. Thirteen and one-third sheqels of gold he shall take, and pay to *Marduk-riṣoa* (the jailer, or his agent); whereupon *Minā-ēgu-ana-Shamash*, and ..... his wife, he shall take, and to *Amēl-Marduk* shall pay. (i. e. through the agency of *Marduk-riṣoa*). The date is followed by: *Šupur "Arkāt-Nergal ki-ma  
“kunukki-shu*. “The thumb-nail mark of *Arkāt-Nergal* like his seal.” On the left edge of the tablet six thumb-nail marks are seen.



# CONCORDANCE OF PROPER NAMES.

## ABBREVIATIONS.

**b.**, brother; **cf.**, *confer*; **d.**, daughter; **f.**, father; **f.**, following page; **ff.**, following pages; **hu.**, husband; **l. c.**, *locus citatus*; **m.**, master (employer); **mo.**, mother; **s.**, son; **sc.**, scribe; **si.**, sister; **w.**, wife.

Determinatives: **d.**, *deus, dea*; **f.**, *femina*; **h.**, *homo (aner)*; **m.**, *mas*; **pl.**, plural. Women's names in the list of masculine names are preceded by the determinative *f.* Men's names in the list of women's names are preceded by the determinative *m.* [ ] = text restored. The numbers refer to the cuneiform texts of the autograph plates. **C.**, **B.**, **M.**, refers to the Catalogue of the Babylonian and General Semitic Section, of the Archaeological Museum, of the University of Pennsylvania. **E. A. H.**, refers to the E. A. Hoffman Collection in the General Theological Seminary, New York City. The interpretation of a large number of the names of this list will be found in the Proper Name Concordance of Vol. XV, which was prepared before this volume.

## I. NAMES OF PERSONS.

### 1. Masculine Names.

- A-ba-babu**(*HU-GA*)-*bu*, *Mār-*, 33, 8.  
**A-ba-ud-idi**, 57: 13.  
**Ab-bu-ni**, f. of *NINIB-dannu*(?) 117b, 8.  
**Ab-ha-du-nu**, 57: 17.  
**A-bi-ia**, f. of *Belt-shashqi*, 91a: 52.  
**A-bi-ia-ia**, 26: 4.  
**A-bi-en-shi**, *Mār-*, 68: 2 | 91: 6, 11.  
**A-bi-iddimu**(*SE-na*).  
    1. *ishparu*, 60: 11 | 62: 11.  
    2. 58: 16 | 91a: 11.  
**A-bu-ush-ki**.  
    1. *BIR-SHI-LUM*, *bu*, of *U'sia*, f. of *Ptiziam*, *Huri*,  
        *Rammān-nada*, 58: 31.  
    2. 60: 17 | 62: 6.  
**A-da-gal-pa-ni-ilu**, s. of *Babilki* 1: 5, 14, 31.  
**A-da-gal-pa-an-Marduk**, *NU-GIS-SAR*, 79, 8.  
**A-da-ai-ai-tum(tu)** (cf. *Ada* of Vol. XV), *KAL-*, 14: 3 |  
    142: 17.  
**A-da-la-hulu**, (cf. *Sin-adalal*, Rankine P., N.)  
    1. s. of *Adalulu*, 95: 12.  
    2. f. of *Rimmitu-Gula*, 95: 8, 12.  
**Ad(a)mati-Marduk**, (or *Bil-mati-Marduk*), 8: 9, 26.  
**A(yak)-ba-ri**, f. of *Abu-bāni*, 10: 43.  
**A-qī-ia**, f. of *NINIB-nādīn-shum*, 114: 15.  
**A-bi-ia-ia-tu**, f. of *Kidin-Sin*, 19: 62.  
  
**A-bi-(Abi)-du-tum**  
    1. s. of *Sin-irish*, 86: 14.  
    2. 73: 38 | 102: 3 | 120: 8 | 132: 39, 50.  
**A-bi-sir-ri**, ..., 120: 16.  
**Abu-āsa**, ..., f. of *Nir-Shugamina*, 119: 32.  
**Ahu-aq-ra**, b. of *Taqishu* and *Tāribu*, 138: 15.  
**Ashu-ū-a-li-i**, "My brother is my strength," *Mār-*, 133: 2.  
**Ahu-ba-ni(bāni)**, *KAK*  
    1. s. of *Aqbari*, 10: 43.  
    2. s. of *Shirishi-Bil*, 112: 16.  
    3. f. of *Rammān-dajān*, 19: 20.  
    4. 6: 2 | 23: 9 | 56a: 25.  
**Ahu-DU-kan** (perhaps *Ahu-ukān*, cf. *U-ka-an*, Vol. XV).  
*Mār-*, *ishparu*, 60: 7 | 91a: 21, 16, 53.  
**Ahu-iddimu**(*SE-na*)-*Marduk*  
    1. s. of *Erba-Amma*, 25: 13.  
    2. 10: 26.  
**A-hu-ni-e-a**,  
    1. s. of *Ashtarash*, 56a: 21.  
    2. *ḥazānu*, 99a: 39.  
    3. 144b: 9.  
**Ahu-na-tu**, 69: 4.  
**A-hu-shi-na**, 25: 12, 15, 23 | 167: 11.  
**Ai-ri**, *Mār-* 73: 13 | 74: 4.

## Masculine Names.

- A-mi-shu-ishy-ab lu-ut*, s. of *iBanitum*, hu. of *iBilitum*,  
*ardu*, 2 2, 5
- A-mar-dNi'u-anu (dSi-MU-TU)*, Mar., 14 4.
- A-mel-Ba-nu û*
1. *Kashshu*, 99a 2, 23
  2. 91a 26 167; 23.
- A-mi-l-Bu*, 110 11.
- A-mel-Ishtar*, f. of *Mushteshir-Marduk*, 10 40.
- A-mel-KUR*, 73 16.
- A-mel-KUR-GAR-RI* (perhaps *A-mel-mataGarii*), Mar.,  
*pabûm*, 118 22.
- A-mi-Marduk*,
1. f. of *Eti-pi Kubu*, 10 28
  2. f. of *NIN-IB-misic* and *NIN-IB-midenshun*, 7 12,  
 25, 40.
  3. *TIG-EN-NA*, 136 1.
  4. 8 28 16 4 118 19 123a 15 125 4 127 3  
 135 3, 15 137 27
- A-mi-Nammar-SISku*, s. of *Hibam*, 37 8.
- A-mi-Ni-sim*, 128 7.
- A-mi-Sin*
1. s. of *Ramman-erzon*, 106 5.
  2. f. of *bel-mâru*, 117a 4.
- A-mi-shu*, in *Bit Amelati*, 151 2.
- A-mi-mar-sha-û*, 91a 28 132 10
- A-mi-mar-sha-Rammim*, 126 9.
- A-mi-sil-u-at-akal*, 152 11.
- A-nak-a* — me. s. of *Kirib-Bu*, 11 16.
- A-nu NIN-IB taklu-ku*, 49 42
- A-na-nu-Sin-lu-su UD-DU*, 5 12.
- A-mas-sha-Shir-ame-mi-er-at-kal*
1. *UAR-HAR*, 5 11 62 13
  2. 60 11 91a 7.
- A-p-pa-an-er-i*
1. f. of *Dina-Marduk*, 8 1
  2. f. of *Ilae-Shamash*, 108 1
  3. 31 10 37 17.
- A-p-tos-su û*, f. of *Takeshi*, 123 3
- A-qarba-ha*, C. B. M. 3641.
- A-sa-an-utu*, f. of *Banitum*, 10 51.
- A-e-du*, 66 5.
- Ard-a-ar-rah-ha*, C. B. M. 3647
- Ard-Bu*, s. of *NIN-IB-mushallim*, *tup haera*, 10 30
- Ard-a-Gula*
1. b. of *Mannu-balû ilšu*, 22 7
  2. *nappâhu*, 98 5, 15.
- Ard-a-Ku lu-ut* (AZAG-hu), 125 7 131 9
- Ard-a-KUR*, Môr., *ishshaku*, 118 3.
- Ard-a-Marduk*
1. *SHU* I, 102 6
  2. *shaknu*, 11 8
  3. *shânu*, 81 3,
  4. 151 2, 3, 4, 7, 11, 16, 17, 24
- Ard-a-nu-en-ni*, *minda*, 56a 27, 28.
- Ard-a-na-hat-timoty*
1. f. of *Ariket-Nergal*, 135 5.
  2. 101 21, 118 20 127 3, 5, 10, 20.
- Ard-a-Nuska*
1. s. of *Idinanu Shamash* and *iTambi-Dudu*, b. of  
*iDollusha*, *Nuska kina-asur* and *Gabmartash*,  
*Batûla*, 58 8.
  2. 57 27.
- Ard-a-nu-nu III* *kan*
1. *pabûm*, 110 23.
  2. 57 19 113 3, 5
- Ard-a-nu-nu XII* *kan*
1. *K 4-ZID-D 4*, 56a 8, 58 33,
  2. 111a 8.
- Ard-a-Sih-ha*, 19 59
- Ard-a-tum*, 132 24
- Ak-ka* (*Aka*, *EGIR*) *sha-di*, 8 2, 24, 24, 31
- Ak-ka(SHUD)-Apni(ZU-AB)*, 128 4
- Ak-ka(EGIR)-dDanqa*, 131 12.
- Ak-ka(SHUD)-Ididatum*, 103 2
- Ak-ka(SHUD)-Nergal*
1. s. of *Ard-a-nabtu*, 135 4, 21.
  2. 115 25. *KAL*, 142 13.
- Ak-ka(SHUD)-Shapla*, s. of *Ikra*, 111 9, 17
- Ak-ka(SHUD)-Utu-lam*, 138 9.
- Ak-ka(SHUD)-u-ni-sha*, 118 7
- A-mi-hu*, f. of *Nusku lu-en-pusku*, 111 12.
- A-sab-ha-ai-a*, 22 45.
- A-sher-qu*, 14 11
- A-sher-sha*, Mar., 73 16.
- A-sher-shash*, f. of *Ayanna*, 56a 21
- Ash-de*, 117 3
- dAshar-ish man u*, 167 31.
- A-la-na-ah-slu*, 22 47.
- A-la-na-ah-U-mash*, *XU-SHU*, 120 19
- A-ta-hu-u*, "Thou art my child," f. of *Kduu-NINB*,  
 166, 5.
- Ba-hu-ia*, s. of *GI man nu-TI*, 95, 11.
- Ba-ha-la-ay-a* i, 103 7, 128a 3.
- Ba-Ma-du*, f. of *Hu kidni*, 132, 15
- Ba-e(i)-xum'en*, 89 6, 83 4, 87 5, 151 21

## Masculine Names.

- Ba-hu-n(h)-e*
1. f. of *Sin-usub-balti*, 10; 11.
  2. 57-29
- Ba-il-Marduk*, "Marduk is mighty," 167; 2, 24, 35.
- Ba-il-Nabû*, b. of *NINIB-bâni*, 2; 10; 31.
- Ba-il-Nusku*, f. of *Rish-Marduk*, 10; 29.
- Ba-i-hum(l)i* (*Ba'-lum*)
1. f. of *Shubu-Marduk* and *NINIB-dajân*, 10; 35.
  2. Mâr-, 31; 5.
  3. 56a; 18 | 149; 12.
- Ba-lo-hî*, (perhaps *Malahi*, "sailor,") 132; 15.
- Ba-lo-ak* . . . , 142; 6.
- Ba-lo-tu*, s. of *Sin-rî'îm-zer*, 132; 53.
- Balû(u)-irish*, s. of *Ibbi-Ea-sharru*, *nâqdu*, 132; 21.
- Ba-na-na-atâi*
1. s. of *Rabû-sha-dKUR*, 123; 22.
  2. 151; 2.
- Ba-na-na-û(ni)-*
1. s. of *Nabû-nimiq-dibni*, 10, 11.
  2. f. of *Hunqâlu*, 41; 16.
- Banû(KAK)-sha-Marduk*,
1. 34; 6 | 130; 8.
  2. Mâr-, 166; 12.
- Banû(KAK)-sha-Rammân*, *bGIR*, 120; 32.
- Banû-sha-dSalal*
1. f. of *Adalalu*, 95; 12.
  2. 57-7
- Banû(KAK)-sha-Shurash*
1. s. of *Kubbu*, 19, 9.
  2. 41a; 5.
- Ba-qul-tum*, s. of *Hu-dikkî*, 123; 17.
- Ba-ri-hu-ab* (cf. the Xto, Bab., *Ba-ru-hi-di*, Nbk. 361; 7  
and *Ba-ri-hî*, Camb. 315; 1, also *Nabû-baylu-*  
*-dîni*, II R., 64, II; 3) 102; 7.
- dBa-u-he-qallu(KAN-IK)*, 49; 6 | 69; 5.
- Ba-aszî*, f. of *Êmid ana-Marduk*, 16; 3.
- Beti-la*, 142; 15.
- Betâsh-shu*
1. *mudn*, 62; 15.
  2. 57; 21 | 73; 12
- Bil-al-shah(dan)*
1. f. of *Nuskû-nâdin-shum*, 112; 2.
  2. 27; 1 | 35; 5 | 17; 8 | 48a; 9.
- Bil-an-a-ka-la-adamnuq(SHI-BIR)* "Bel was gracious to  
all," 136; 7, 18.
- Bela-ni(nu)*
1. s. of *IBBA-amel-uballit*, 11 . . . 5, 8; 11, 14.
  2. s. of *Kurshara*, 118; 21.
3. s. of *Bil-zulul*, 106; 3.
  4. f. of *Ekur-nâdin-shum*, 41a; 11.
  5. f. of *Zepum*, 110; 6.
  6. 166; 17.
- Bil-la* . . . , Mâr-, 10; 25.
- Bil-ba-ni*, b. of *NINIB-kina-idi*, *NINIB-nishu* and *Sin-*  
*nîšî-napishtu*, 10; 13.
- Bil-balâf-zu* . . . , 33; 9.
- Bil-bî-tâni*, f. of *Huzotum*, 8; 30.
- Bil-bîl-nîšî-shu*.
1. *basîna*, 99a; 14, 16, 17, 20, 42.
  2. *brigqa*, Mâr-, 10; 6.
  3. 100; 1.
- Bil-dajân*
1. b. of *NINIB-rîsh-ilîni*, b. of *Erba-NINIB*, 22; 14.
  2. *brigqa*, Mâr-, 10; 6.
- Bil-e-pîr*, Mâr-, 37; 16.
- Bil-qa-lî-Marduk*, "Lord of the demons (?) is Marduk,"  
37; 13, 18.
- Bil-li(ni)-e-mu* . . . , Mâr-, 19; 30.
- Bil-ilia*, s. of *Mukallim*, 98; 12.
- Bil-li-ia-tum*, f. of *NINIB-mushallim*, 11; 3.
- Bil-ab-ni*, s. of *Bil-nishu*, 40; 27.
- Bil-i-din-nam(iddina)*, 22; 10 | 32; 3.
- Bil(E)-LIL)-i lu*, b. of *Samia*, 10, 9.
- Bil-Ishtar-erter(abu)-za-bi*, 71; 2.
- Bil-sha-ash-qi*, s. of *Abia*, 91a; 52.
- Bil-î-n-sa-tum*, 152; 7, 24.
- Bil-ki-di-ni*
1. s. of *NINIB-nîdin-abi*, 1, 6 | 7; 14.
  2. 2-7, 8 | 8-22, 25.
- Bil-kittî*, Mâr-, 107; 7.
- Bil-kîs* . . . , 129; 13.
- Bil(d)-kas(kush)(-)ilîni*, 118; 23.
- Bil(E)-mârî-Nusku*, C. B. M. 3617
- Bil(E)-mâti-Marduk* (or *Adi-mati-Marduk*), f. of *Sin-*  
*nâdin-shum*, 8; 9, 26.
- 56a; 24.
- Bil-mu-kin-aplu*, 55; 1 | 56a; 24 . . . 60; 2 | 62; 2 | 65-12 . . .  
99a; 20 | 106; 2.
- Bil-mu-te-sî*, "Bel is healing," 46; 2.
- Bil-nîsîr*, f. of *Rabû-sha-NINIB*, 7; 31, 11.
- Bil-ni-shu*
1. f. of *Bil-abn*, 10; 27.
  2. f. of *NINIB-kin-pushu*, 39; 11.
  3. 53; 2, 8.
- Bil-sha-nu*
1. s. of *Sâniq-pî-Ishtar, tûpsharru*, 115; 10.

## Masculine Names.

2. *kāśiru*, 91a: 48.  
   3. 7; 59 | 10: 27, 59 | 120: 32.  
   4. *Mārat-*, 56a: 9.
- Bē-hū-ā*, 156, 3. *Mār-*, 19: 15.
- Bil-uballitsu(TI-su)*, 33, 9.
- Bil-u-su(za)-tū*
- 1. *tupsharu*, 2, 27, 33.
  - 2. 125: 12.
- Bil-za-hu-ī*
- 1. s. of *Bēlāni*, 106: 3.
  - 2. 111: 2.
- Bī(Bād)-nī(l)-e-mu*, 19: 30.
- Bī-s̄hi*, *Mār-*, 19: 10 | 31, 11.
- Bī-na-nu*, 112: 39.
- Bī-la-ni-tum*, 168, 30.
- Bī-li-ia*, 168: 30 | 109, 4.
- Bī-nī-ā-sh*, *sharru*, (Cassite), 143: 10.
- Bi-tl-i(a)-shu*, *sharru*, 144: 9 | 145: 19.
- Bu-ub-bu*, *rīqqu*, 58: 26 | 60: 3 | 62: 18 | 65: 5 | 66: 4.
- Bu-qur-ru-nu*, "First born," 155, 1.
- Bu-ku-shu-īna-E-kw*, 120, 10.
- Bu-li-ha-nu*, 73: 31.
- Bu-li-zu-ri*, *NU-SH*, *GR*, 120: 33.
- Bu-un-na-Gula*, 151: 20 | 168: 39
- Bu-un-na-īly(Bu-na-īly)*, 91a: 28 | 118: 14, followed by  
*MU-AP-LUT*, 168: 45.
- Bu-un-na-Marduk*, s. of *bainī*, b. of *Rabā-sha-Gula*,  
   166, 10, and in *m-Bunna-Mardukī*, 37: 2.
- Bu-un-na-dMu-ti-tu*, perhaps *Bunna-ilu*, *mu-tu-tu*, 127: 11.
- Bu-un-na-NIN-IB*
- 1. s. of *Inuybī*, 115: 3.
  - 2. b. of *Marduk-nādin-abī*, 115, 3.
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    3. 145; 4, 14.  
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*Id-ip-pa-ash-ra* (*ip-pashra*, *BAL-ra*), "God was tor is" appeared" (cf. the name *Sin-issabu*), f. of *XINIB-bāni*, 2; 9 + 10; 5.

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*I-tu-ki*, *Mār-*, 148-33.  
*Hu-ki-di-ni* "God is my protection," s. of *Budanī*,  
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*Hu-hi-ri-sh*, C. B. M. 3653.  
*I-tu-ma-a-hi*, 99; 23.  
*Hu-cmu-imorashshu-ri-ma(ri-ma)* "God has mercy," 116-  
 6 124-17. In Preface to Vol. XV, I read this  
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*In-ni* . . . , f. of *Marduk-midu-apū*, 119; 37.  
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*Ip-pa-e-a*, hypocor. for *Ippu-Buriash, ardu ikalli*, 58-3 |  
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*Iq-hi-ul-i-ni*  
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 1. s. of *Ubalištu-Marduk*, 114; 22.  
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*Itti(KI)-dE-a-hu-ub-lu-u* "May I live with Ea," C. B. M. 3646.  
*Ittu(KI)-Marduk*, 31, 3.  
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    104: 4 + 105: 12) + 106a: 7 + 106b: 5 + 106c: 8 +  
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 1. s. of *Ilu-ul-amshi*, 10; 57.  
 2. 99a; 8.  
*Ushabsh(GAL-shi)-uz-ni-a-na-ili*, s. of *Ushtar-bâlli-us-i*, b.  
 of *Ima-rîs-Marduk-dînu*, *Dukkin-ilu* *Basundû*  
 and *Uhalulation*, 58; 13.  
*Ush-bi BT(?)*, *TUR-G,1B* 142; 12.  
*Ush-shu ri*, *Mâr*, 19; 60.  
*U-za-(an-)nu-ü-a(ni-ut)*  
 1. s. of *Labakshid(lak)*, 112; 18.  
 2. s. of *Ulamgudih*, 112; 9.  
 3. *BIR-SHU'-BT'-BT'*, 114; 5, 10; 18.  
 4. *kâj-i um*, 91a; 47.  
*U-za-an-nu-tom(i)*, 151; 24 ; 168; 56.  
*U-za-te*, f. of *Ubalîtsu-Marduk*, 95; 9.  
*U-zi-ia-en-ni*, 91a; 19.  
*U-zi-(an-)nam(i)-hi*, 118; 25.  
*U-zi-Marduk*, 89; 11.  
 1. *nâqdu*, 99a; 36.  
 2. 89; 11.  
*U-zi-shu* , *TIG-EN-NA*, *Nipporu*, 39; 1.  
*U-ze-ab*, 132; 27.  
*Za-ki-rum*  
 1. s. of *Dinn-Marduk*, 127; 12.  
 2. s. of *Éribi*, *nâqdu*, 99a; 24.  
 3. s. of *Ubarum*, 114; 17.  
 4. s. of *Pisa* , 119; 34.  
 5. *KA-ZID*, 120; 26.  
 6. *kudimmu*, 121; 7 ; 122; 9.  
 7. 123a; 7.  
 8. 73; 2 ; 130; 2 ; 132; 18.  
*Za-al-mu*, 14; 9.  
*Za-ap-pa-ra*, *Mâr*, 125; 11.

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- Za-ap-rum(ru, ri)*
1. s. of *Bilhni*, 110: 6.
  2. s. of *Sukal* . . . , 110: 14.
  3. f. of *Nannar-nādin-bēgallu*, 115: 6.
  4. f. of *Taqishu*, 10: 38.
  5. 168: 15; 21.
  - Za . . . rum*, f. of *Sin-clilli*, 38: 6.
  - Zir-ah* . . . , f. of *Ishu-Papsukal*, 19: 21.
  - ZU-.1N-SE* . . . , *Mār-*, 19: 29.
  - Zu-bu-ru*, s. of *Izku-Bēl*, 10: 55.
  - Zi-iq-ru-ti*
    1. f. of *Bunnutum*, 10: 42.
    2. 110: 16.
  - Zu-ub-ib-tum*, 80a: 8.
  - Zu-pur-Rammān*, 89: 7.
  - Zu-un-du-ri*, f. of *Martuki*, 111: 16.
  - ba-ai-u-ti*, f. of *Bunna-Marduk*, 116: 10.
- . . . -ba-Marduk, s. of . . . -nakimma, 2: 24.
- . . . bēl-mārū, s. of *Amēl-Sin*, 117: 4.
- . . . en-na-bu, 73: 52.
- . . . in-Shamash-lu-mur, 120: 11.
- . . . kal-tum, 166: 21.
- . . . lu-ul-lum, 73: 32.
- . . . me-zī-Bu-ga-ash (Cassite), 142: 30.
- . . . na-kim-ma(?), f. of . . . -ba-Marduk, 2: 25.
- . . . sa-tum, s. of *NINIB-mushallim*, 40: 3.
- . . . shi-ra, 130: 6.
- . . . shi-ri-bu, 142: 37.
- . . . shu-ash, *nangaru*, 2: 25.
- . . . ta-ai-ā, 25: 15.
- . . . ribit-Marduk, 142: 32.
- . . . ri-ga, 166: 22.
- . . . ub-bu-bu, 10: 29.
- . . . u-ni-tum, 142: 31.

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- A-da-ri-ti*, mo. of *mNūra*, 110: 10.
- A-ha-ta-ni*, bride of *mAbi-iddina*, 58: 50
- A-ha-ti-ba-nak-rat* "The sister is first born," 112: 18.
- Amtu-Nusku*, d. of *Ina-Akkadi-rabbat*, si. of *Hunnamar*,
- mKadashman-Sah*, *mShadmezi*, and *mUnikal*, 58:
- 25.
- A-na-d-Upsū(UD)-tak-la-ku*, C. B. M., 3642.
- A-pa-ri-ti*, 128a: 4, 15, 27.
- At-la-ku-a-na-Bēl-ia*, 91a: 35.
- Ba-ai-u-tum*, C. B. M., 3650.
- Bal-ti-li-shur*, C. B. M., 3648.
- Ba-la-fi-ti*, C. B. M., 3610.
- Bal-ti-Rammān*, wi. of *mTukulti-Rammān*, mo. of *Bittinā-*
- tum*, and *Etīrtum*, 58: 40.
- Ba-ri-il-tum*, 91a: 20.
- Ba-su-un-du*, d. of *Ishtar-bēl-ugri*, si. of *mUshabshi-uzni-*
- ana-ili*, *mIna-rish-Marduk-dīnu*, *mDukkan-ilu*
- and *Udulatum*, 58: 15.
- Bilit-la-te-nin-ni*, 91a: 40.
- Br-el-tu-tum*
1. w. of *mAlshish-ablu*, *ardu*, 2: 5.
  2. 19, 19.
- Bilit-hatū(TIL-LA)-Urisch(PIN-ish)*
1. mo. of *mLullumār-Nusku*, *mRabāt-sha-Ishbāra*, and
  - Dīni-ili-lūmur*, 58: 18.
  2. 60: 14 | 62: 8.
- Bil-ti-mar-za*, C. B. M., 3652.
- Bi-il-tum*, 166: 1.
- Bi-it(Bit)-ti-na-tum*
1. d. of *mTukulti-Rammān* and *Balti-Rammān*, si. of
  - Etīrtum*, 58: 41.
  2. 91a: 20.
- Bu-un-na-ai-tum*, C. B. M. 3649.
- Bur-bu-ru-uk-tum*, *ardu*, 7: 3.
- Da-in-an-tum*, 91a: 36, and C. B. M. 3650.
- Da-li-lu-sha*, *barā*, d. of *mIdinnār-Shamash* and *Tambi-*
- Dadu*, si. of *mArdu-Nusku*, *mNusku-kīna-uşur*
- and *mGubmartash*, 58: 7.
- Da-mi-iq-tum*, C. B. M. 3640.
- Di-ni-ili-lu-mur*, d. of *Bilit-hatū-uru-tirish*, si. of *mIutamar-*
- Nusku*, and *mRabāt-sha-Ishbāra*, 58: 21.
- DI-QU'D-ti-i-na-Urukki*, perhaps to be read *Tukultu*, cf
- Tukultu-inā Agadekī*, 91a: 33.
- E-ti-ir-tum*
1. d. of *mIna-Urukki-rishat*, 40: 12, 14.
  2. d. of *mTukulti-Rammān* and *Balti-Rammān*, s. of
  - Bittinā-tum*, 58: 12.
- Har-(Mur)-ra-ili-sha-ri-sha-at*, C. B. M. 3642.
- Hu-la-la-tum*, d. of *Ishtar-bēl-ugri*, si. of *mUshabshi-uzni-*
- ana-ili*, *mIna-rish-Marduk-dīnu*, *mDukkan-ilu* and
- Basundu*, 58: 16.
- Ia-ai* , 105: 8.
- Ia-a-tum*, 142: 21.
- Ia-i-gu*, C. B. M. 3650
- Ia-ū-tum(tu)*, (cf. *mta-a-tum*) 128a: 6, 14, 20.

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- I-la-nu-ne-tum*, mo. of *mTukulti-NINIB*, *mAbishu-ablu*,  
*mKidu-Gudu*, *ardu*, 2-5
- I-la-li*, C. B. M. 3640
- Im-ba-li-it*, *Mär.*, 109-5.
- I-na-Uk-ka-di-A-GA-DE*, *ya(r)bi-bat*,  
1. mo. of *Amtu-Nusku*, *Innamur*, *mKadas man Sah*,  
*mUnikal* and *mShadmu*, 58-23-91a-16,  
2. 60-16-62-10-91a-43.
- I-na-E-kur-br'-la-at* "In Elur she is great," C. B. M.  
3652.
- I-na-ni-ip-hissa-al-si-ish* "At her rising I called upon  
her," C. B. M. 3642
- I-na-Ni-si-an-na-hat*, *ardu*, 7-7
- I-na-qe-di-na-di-na-shi* "At my request he gave judge-  
ment," 91a-32.
- I-na-sham*i** (*N-i*-*ri*-*shot*), C. B. M. 10428-18.
- I-na-shay-sha-al-si-ish* "In her breath I called her," C. B.  
M. 3642.
- I-na-Ul-mash-shar-ut*, C. B. M. 3649
- I-na-Urukki-di-nun-ni*, 91a-32.
- I-na-Uruk*i*(U-ru-uk)-ri-shat*, mo. of *Etiatum*, 10-11, 13, 16
- In-huesha*, C. B. M. 3640
- In-isabshi-na*, C. B. M. 3649.
- In-nas-mar*, d. of *Ina-Alkudr-rabbat*, si. of *Amtu-Nusku*,  
*mKadushanah Sah*, *mShadmu* and *mUnikal*, 58-  
23-91a-16
- Ishtu(Ishtar) ha-li-uṣ-ri*  
1. mo. of *mUshabhi-uṣni-anna-dh*, *mDukkru-dh*, *mIna-  
rišh-Mardak-dh*, *Dukkuša*, *Balabatum* and *Ba-  
sundu*, 58-12,  
2. 60-13-62-7
- Isur-tah-bu*, 105-6
- Kalbu-Neqal*, 91a-41
- Kalbu-Rammim*, *W* of *Taramdi-Sah*, 91a-29.
- Ka-la-un-di-Shab*, (Cassite), note extra wedge after *Shab*,  
91a-51.
- Ka-la-un-tum*, 88-11.
- Kinju ub-tu*, 117-4.
- Ku-er-tum*, C. B. M. 3649
- Lalut*i**, 128a-5, 16, 28.
- La-psha-a-tum*, C. B. M. 3649
- Man-di-i-shal-ly ut*, C. B. M. 3642
- Man-di-i-da*, 142-11
- Mi-es-Ka-dh*, 19, 28
- Mi-sila*, C. B. M. 3652.
- Mi-bi-uw'*, 105-5.
- Mi-sha-ri-tum(tu)*, 78-22-60-15-62-9-91a-30.
- Mu-na-shu*, C. B. M. 12767.
- Mushe-Sir-to-i-tum*, C. B. M. 3640
- Nerqal-abu-sha*, wi. of *Sin-qimal*, 91a-31.
- Nisabu-shai-ut*, 19-31.
- Nu-hi-bu-a-tum*, 7-6.
- Qi-sha-ti-la var bahū(u)*, C. B. M. 3642
- Ra-hu-ai-n-tum*, C. B. M. 3650
- Ribb-sha-otsh-ḥa-ra*, 58-20-91a-14
- Ramman-na-da, baru*, d. of *mAbushki* and *Ustia*, si. of  
*mPiziani* and *Uri*, 58-38.
- Ri-ma tum*, *UD sa-tum*, 142-19.
- Sin abu-sha*, 7-4
- Sin-nu-ndub*, C. B. M. 3642
- Susu-an-tum*, 91a-54
- Sha-da-tu'ina*, 91a-39
- Sha-lit-tum*, d. of *mKdin-ul-mash*, mo. of *mRammān-  
šāru* and *mMannu-ibbak-dinisku*, 126-2.
- Shams-sho-latu*, 91a-34.
- Shar-hat-tum*, C. B. M. 3640.
- Shat-zil lu*, C. B. M. 3640.
- Shri-ba-na-at* "She is creator," C. B. M.
- Shri-ba-i-lat* "She is great," C. B. M. 3642
- Shri-i-lab-hat* "She is honored," *ardu*, 7-5
- Shu-nu-ak-tum*, C. B. M. 3640.
- Tak-ku-ku-an-a-īsh-tay*, 91a-14
- Tam-bi-Da-du*, wi. of *mIdiannu-Shamash*, mo. of *Dabi-  
tushu*, *mArdu-Nusku*, *mNusku kīma uṣur* and  
*Gobmardash*, 58-6.
- Ta-ra-shu-tum*, C. B. M. 3642.
- Ta-ribat-tum*, C. B. M. 3642.
- Ti-pa-ur-sha-nam-ut*, 17-7
- Tukulti-ir-ri-i-na-A-GA-DE*, 91a-38
- U-mi-shu-imri-iw'*, C. B. M. 12767.
- U-ri*, d. of *mAbushki* and *Ustia*, si. of *mPiziani* and *Ram-  
mān-nudu*, 58-37.
- U si-ia*, wi. of *mAbushki*, mo. of *mPiziani*, *Uri* and *Ram-  
mān-nudu*, 58-35.

## 3. Names of Scribes who wrote texts.

- Ardu-Bilit*, s. of *NINIB-mushallim*, 40, 30
- Bēt-sha-na*, s. cf. *Sinigga-Ishtar*, 115-10
- Bēt-EN-ia-sati*, 2-27.
- ErbabSU-Marduk*, s. of *Napshira-Shamash*, 127-14.
- Ga-ma-al*, *Sin-la-mur*, 159-13.
- I-din-Bil*, s. of *Hm-šKUR*, 11-18.

*Marduk-nádin-abí*, s. of *In-ni*, 119:36.  
*Marduk-ní-su*, 1:27.  
*Núr-Ushtar*, 161:8.  
*Qi-shat-Nusku*, s. of *Iddina(SE)-Nusku*, 128a:23.

*Qishat-Marduk*, s. of *Dazzu*, 7:37.  
*Ta-qi-sha-Gu-la*, 156:7.  
*Ta-ri-hu*, s. of *Sha*, 123:20.

#### 4. Names of Professions, etc.

*A-B1*, perhaps *tupsharru*, 125:9.  
*ah-la-mu-á*, 16:6  
*ardu*, 2:1, *passim*.  
*arad ikalli*, 58:3.  
*a-rad sharri*, 56:9.  
*a-bil báhi*, 58:31 + 91a:5.  
*babu báti*, 138:13.  
*amél batti*(*isəHAT*), 120:23.  
*amél urqi*, cf. *NU-GIS-SAR*.  
*báni*, 115:7.  
*barú(BIR)*, 58:7, 38.  
*barú(BIR-SHU-RU-BU)*, 114:5, 10, 18.  
*BIR-SHI-LUM*, 58:26, 33 | 62:14.  
*da-li-i*, 91a | 22.  
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*bgIR*, perhaps *amél patri*, 120:34.  
*HAR-HAAR*, perhaps *lénv*, 58:11, 30, 32, 38 | 52:13 | 91a:17.  
*ha-za-(an-)mu*, 99a | 123:16 | 137:13.  
*hurrušu(PIN)*, 41:17.  
*ishparu*, 58:19 | 62:11 | 91a:9, 24, 25, 46, 49  
*ishshaku*, 90a | 101:19 | 118:3 | 146:5.  
*KA-ZID-DA*, 17:6 | 45:1 | 55a:885; 3, 12:4, 25 | 58:33  
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*ka-mi-di*, 108:3.  
*ka-si-rum*, 65:21 | 91a:47, 48.  
*ki-mu*, perhaps same as the following, 99a:38 | 168:28.  
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*ma-an(man)-di-du(di)*, 28:4 | 61:11.  
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*mádi(HU-KAK)*, 55a:27, 28 | 62:15.  
*hMUN*, 46a:3.  
*na-gi-rum*, 86:13.  
*nanguru*, 2:25 | 65:23 | 74:6 | 91a:42 | 123a:9 | 148:7.  
*nappabu*, 98:5.  
*hnóqidu(NA-QID)*, 99a | 132:1, 12, 15 | 137:12.  
*hNI-SUR*, 8:3 | 151:30.  
*NU-GIS-SAR* perhaps *amél urqi*, 79:9 | 110:13.  
*nubatimmu(MU)*, 120:35.  
*NU-SHI*, 120:17, 18, 19, 20, 21, 22.  
*pa-ha-ru(páháru DU-Q.A-BUR)*, 37:16 | 39:1 | 110:23  
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*pítí(NI-GAB)*, 58:5 | 61:3 | 129:5.  
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*riqqu*, 10:6 | 42:3, 25 | 29:4 | 55a:7 | 58:39 | 60:3, 4  
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*sa-li hu*, 102:9.  
*si-ri-bi*, cf. *sha si-ri-bi*, 98:11 and *sha si-ri-bi-shu sha shar-*  
*ri*, 148:48.  
*shak-nu*, 41:8 | 58:2 | 91a:4.  
*sha-nu*, 127:13 | 134:4.  
*sháqí(SHÍ'-Q.A-GAB-A)*, 112:19.  
*SHÍ'-i*, 102:6.  
*ta-bi-hu*, 44:7.  
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*tupsharru*, 1:37 | 2:27 | 7:31 | 11:18 | 40:30 | 90:4 |  
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*USH*, perhaps *ridú*, 116:6.  
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#### II. NAMES OF PLACES.

*AN-ardu-ma-ga(?)*, 18:8.  
*álu-Ardú-Belitki*, 123a:5.  
*álu-Ashibit(or Parakk-i-i, BAR-I)ki*, 107:3.  
*Ash-tab-ba-kan-tukki*, 30:2.  
*álu-BÁN*, 110:2.

*BARA-TUR* perhaps *Parakku shíruk*, 133:3, 6 | 148:  
| 31.  
*Bábiliki*, 4:5.  
*Ba-za-tiki*, 114b:5.  
*Bit-mA-mi-la-ti*, 154:2.



- Bit-m-Balahi*(or *Malahi*), 132; 15  
*Bit-mIn-na-an-na*, 36; 2 | 65; 7, 14 | 158; 3.  
*Bit-Tir-tiki*, 114; 17.  
*Bit-KAS-GID<sup>4</sup>*, 133; 7, 9.  
*Bit-kunukki sha ikalli*, 124; 6, cf. *Bit-ku-nu-uk-ki a-na*  
*Nippurki*, XV, 53-10. Perhaps this is the  
 office of the store-house affairs.  
*Bit-mNIN-IB-mār-iddina*, 76; 2 | 84; 2.  
*Bit-mSe<sup>1</sup>li*, 158; 2.  
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*Dab-lan-diki*, C. B. M. 10726.  
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*Dür-Bel-EN-LIL<sup>1</sup>ki*, 5; 5 | 151; 1.  
*Dür-Bel-poll<sup>1</sup>ki*, *Dür-Bel-poll<sup>1</sup>ki Dür-Bel-lu-ek<sup>1</sup>ki*, 5; 10 | 78; 4; 118; 1, 30 | 127; 4, 7.  
*Dür-bil-mātib<sup>1</sup>ki*, 5; 6.  
*Dür-Gulal<sup>1</sup>*, 101; 1 | 112; 19.  
*Dür-NIN-IB<sup>1</sup>ki*, 8, 15, 17 | 18; 8 | 112; 15, 17 | 148; 28.  
*Dür-NIN-IB-mār-iddinaki*, 18; 7.  
*Dür-Nuskuk<sup>1</sup>*, 18; 6 | 65; 19, 22.  
*Dür-Su<sup>1</sup>ki*, 16; 2 | 125; 1, 17.  
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*E-mu-shu-Bil<sup>1</sup>ki*, 18; 4.  
*etuEsh-shiki*, 127; 2.  
*Gir-ru-(Girru-Tam-tim/Tamtu,A, AB-BA)*, 134; 2 | 147; 6.  
*Guru KAS-Dür-shiki*, 161; 7, cf. *Gi-ir-ru Mi-iş-ru*. Topo-  
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*Gur-qu-ush-sha<sup>1</sup>ki*, C. B. M. 10726.  
*etu mātū-salim<sup>1</sup> luum-sha-ilu*, 126; 11.  
*etuHul*, or *Buru*, 166; 25.  
*Hu-am-ri<sup>1</sup>ki*, 100; 1 | 102; 2 | 114; 14 | 114b; 6.  
*Irist mta-irki*, 60; 1.  
*etuIr-ri-ik<sup>1</sup>ki*, 70; 3.  
*etuIsh-ra-a-na*, 117; 2.  
*etuKablu-NIN-IB*, 114; 11.  
*etuKa-rat-d<sup>1</sup>)Dür-nu-ir-ash<sup>1</sup>*, 1; 1 | 128a; 1.  
*Kar-dBa-ak<sup>1</sup>*, 98; 2 | 114; 18.  
*Kar-Bil<sup>1</sup>*, 18; 18.  
*Kar-bil-mātib<sup>1</sup>ki*, 99a; 18.  
*Kar-KAS-GID<sup>4</sup>*, 133; 7, 9.  
*Kar-rat-Mo-miki*, 25; 11.  
*Kar-NIN-SHAR<sup>1</sup>ki*, 32; 9.  
*Kar-Nippur<sup>1</sup>ki*, 99; 45.  
*Kar-ta-maki*, 22; 1.
- etuKarū-Ash-tab-ba-kan-tuk<sup>1</sup>*, 23; 2 | 35; 2 | 96; 2.  
*Karū mBu-un-na-Marduk<sup>1</sup>ki*, 37; 2.  
*Kar-UD-NUN(A)dab<sup>1</sup>ki*, 65; 17 | 66; 2 | 88; 7 | 91a; 1 | 95; 1.  
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*Kar-zi-bank<sup>1</sup>*, 86; 2b, 3a | 88; 1 | 92; 2 | 126; 5.  
*etuKi-na-da-am*, 102; 8.  
*Kur-ri-tiki*, perhaps same as *Tarritum*, 26; 13 | 114; 6.  
*etuMār-Ba<sup>1</sup>-dib<sup>1</sup>ki*, 66; 3.  
*NAM-GAR-U<sup>1</sup>-AD<sup>1</sup>ki*, 95; 5 | 112; 3.  
*Nap-pa-hiki*, 18; 5.  
*etuNi-ga-ziki*, 14b; 10.  
*Ni-mid-lIsh-tayki*, C. B. M. 10726.  
*Ni-mid-l*, 18; 19.  
*NIN-IB-mār-iddina*, 18; 7.  
*etuNippur<sup>1</sup>ki*, 4; 19 | 31; 11 | 99; 16, 43 | 111; 4.  
*Pi-hat mBil-bil-nishishu*, 99a; 11.  
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*Pi-hat Shamash-nidin-abu*, 99a; 7, 29.  
*Pi-i-na-a-riki*(ID-D<sup>1</sup>ki), 35; 12 | 29; 2 | 112; 5, 11 | 114; 6 | 114; 1, 4 | 145; 2.  
*etuSar-mash<sup>1</sup>*, 106; 2.  
*Sesh-shiki*, 5; 11.  
*etuSi-n-sha-mu-IM<sup>1</sup>ki*, 43; 14.  
*etuSu-ri-li-ku-nim*, 55; 22.  
*etuSha-ir-ri-ek<sup>1</sup>ki*, 39; 5.  
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*etuSibrū-Ba<sup>1</sup>-Ri<sup>1</sup>ki*, 66; 3.  
*etuSibrū-Ba<sup>1</sup>-Ikti-shaplu-KI-T<sup>1</sup>ki*, C. B. M. 10726.  
*etuSibrū-Sa-la-tum<sup>1</sup>ki*, 103; 9 | 114; 18.  
*Tah-la-ruu(ash)ki*, 114a; 3 | 114b; 7.  
*Tāmtu(A-AB-BA)*, 68; 51, 53.  
*Tar-ri-tum<sup>1</sup>ki*, 112; 9.  
*etuTukulti(KU-tr)-E-kurki*, 81; 9 | 128; 2.  
*etuTukulti(KU-tr)-be-lki<sup>1</sup>*, 99; 11, 65.  
*etuTukulti*, 119; 4.  
*etuU-za-is* (perhap. *tu*), 101; 18.  
*Uruk<sup>1</sup>ki(?)*, 3; 8.  
*Za-kar-dBa-u*, 132; 20.  
*dZa-qar-Bil<sup>1</sup>ki*, 18; 3.  
*(etu)Za-rat-d<sup>1</sup>or-Gula<sup>1</sup>ki*, 50; 7 | 77; 2 | 93; 2.  
*Za-rat-nir<sup>1</sup>lu-kal-lu-shoki*, 112; 4 | 114; 8.  
*Za-rat-IM<sup>1</sup>ki*, 55; 7 | 56a; 3, 19; 32 | 57; 3 | 58; 3 | 114a; 2 | 115; 2.  
*Zi-ra-be-laki*, C. B. M. 10726.  
 . . . *shak-U<sup>1</sup>N-BA<sup>1</sup>ki*, 148; 29 | 18; 8.



## III. NAMES OF DEITIES CONTAINED IN THE TEXTS.

- dAm-ma* in the name *Erba-dAmma*; cf. Vol. XV.
- dAmuru(dMAR-TU)* cf. *Iml-i-Amuru*, and Vol. XV.
- dApsū*, written *dID* in *fAna-dApsū-taklaku*.
- dAshur*, in the name *dAshur-ishmanni*.
- dAZAG-bi*, in *Qish-dAZAG-bi*, doubtless to be read *Kubi*, cf. Vol. XV. Cf. names under *AZAG-bi* and *Kubi*.
- dBa-na-a*, in *Sha-dBa-na-a*; perhaps also *Ba-nu-ii* in *Amel-Ba-nu-ii*, without the det. *d*; cf. Vol. XV.
- dBa-ii*, in *Kalbu-dBau*, etc.
- dBel*, (written *dEN-LIL*; and *dL*, 118:20), cf. names under *Bel*, etc. Cf. p. 4, note 3.
- Bilīt*, cf. names under *Bilīt*, etc.
- Bu-go-ash*, Cassite, in *Kunindi-Bugash*, without det. *d*.
- Bu-ri-ia-ash*, Cassite, cf. names under *Ippa*, *Burna* and *Burra*, cf. also Vol. XV., p. 4.
- Da-du*, in *iTam-bi-Da-du*; to be identified doubtless with *Rammān*.
- dDamqu*, written *dSHI-BIR*, in *Arkīt-dDamqu*, *Nḥšir-Damqu*, etc. Cf. List of Gods in Vol. XV.
- (*d)kakka-bu**Dillat*, or *Ishtar*, in *Ekur-Dillat*.
- dDu-ni-ia-ash*, in *abuKara-dDuniash*.
- dE-n*, in *Itti-dEa*; also written *dEN-KI* in *Ea-MU-PAD-dA*.
- EN-LIL* without det. *d* in Cassite names, doubtless to be read *Bil*. Cf. *Meli-Bil*, and Introduction, Vol. XV., p. 11
- Gal-zu*, Cassite, in *Kuri-Galzu*. Cf. Introduction, Vol. XV., p. 3.
- dGirru*, written *dBIL-GI*, in *Lusgu-anu-nūr-dGirru*.
- dGIL-LA*, cf. names under *Gula*, etc.
- Har-br*, Cassite, in *Kodashman-Harbe* and *Hashmān-Harbe*.
- Bu-um-ha*, and *Hy-na-bi*, Elamite, cf. *Humba-napir* and *Hunabi-iddina*; also Vol. XV.
- dIB-BA*, cf. *dIB-BA-amil-uballit*, also *Urash* below.
- dID* in Vol. XV to be read *Apsū*.
- Id-di-tum* without det. *d* in *Arkīt-Idditum*, cf. Vol. XV.
- dIsh-ba-ra*, in *Rohā-sha-dIshhara*.
- Ish-tar*, written *U-DAR*, *NANNU* and *DILBAT*; cf. names under *Ishtar*.
- dKa-ba-ni-zu*, in *Bit-dKabanizu*, 148:11.
- dKab-ta*, with and without det. *d* in *Kabta-erba* and *Idin-dKabta*.
- dKa-di*, in *dKadi-dahibi*, and *Tāmdi-Kadi*.
- Ka-mul-la-mu-ni*, in *Taklaku-ana-Kamullamuni*.
- Ki-nu-ni* in the name *Rabā-sha-Kinuni* Cf. *Warad dKinuni* O. L. Z. 1906, p. 203.
- dKu-bi*, in *Ardu-dKubi*. *AZAG* and *AZAG-bu* (and *bi*) doubtless are to be read *Kubu(bi)*.
- dKUR*, cf. names under *KUR*, and also Vol. XV.
- dMa-mi*, in *Kar-dMami*.
- Maruttash*, Cassite, written with the det. *d* in *Nazi-dMarut-tash*, 68:6.
- dMarduk*, written *dAMAR-UD*; cf. names under *Marduk*.
- dMu-ti-tu*, perhaps a deity in *Bunna-dMutitu*. The name, however, may be *Bunna-ilu*, *mu-ti-tu*.
- dNabū*, written *dLG*, cf. names under *Nabū*, etc.
- dNergal*, written *dSHI-DU* and *dUGUR*, cf. names under *Nergal*, etc.
- dNibeānu*, written *dSI-MU-TU*, in *Nibeānu-nōśir* and *Amar-Nibeānu*.
- dNIN-IB*, cf. names under *NINIB*, etc. and Vol. XV.
- dNIN-SHAR*, cf. *dNIN-SHAR-bil-uṣur*, cf. also *Bit-dNIN-SHAR*, 148:10, cf. Brunnnow List, No. 11034.
- dNisaba* in *iNisaba-sharrat*.
- dNusku*, written *dPA-KU*, cf. names under *Nusku*, etc.
- dPapsukal*, written *dPAP-LU'U*, cf. cf. names under *Papsukal*, etc.
- dRammān*, written *dJM* and *dKAN* (cf. *Iqisha-dRammān*); cf. names under *Rammān*, etc. The name *Tabbili-uṣur-Ad-du* of Vol. XV perhaps is an indication that the name of the god was pronounced *Addu*, as in the late period.
- Sab*, Cassite, in *Kubsha-Sab*, etc., cf. Vol. XV.
- Sal-ii*, *Sa-li*(or *ni*), in *Sal-li-lu-mur*, and *Burra-Sa-li*(or *ni*).
- dSE-KA-K* in Vol. V to be read *Nisaba*.
- Sig(k, q)-me*, Cassite, in *Burra-Sigme*.
- dSI-MU-TU*, in Vol. XV read *dSimtu*, cf. *Nibeānu*.
- dSibi*, written *dII-bi* in *Pi-u-dSibi* and *Ardu-dSibi*, cf. Vol. XV.
- (d)Sin*, written XXX with and without det. *d*; also *dSISki*, or *Nannar* cf. names under *Sin*, and *Nannar*.
- dSukal*, written *LUJ*, cf. names under *Sukal*, and also Vol. XV.
- Shab(?)*, in *IKalundi-Shab(?)*. (The character *Shab* has an extra wedge, see text.)
- Sha-bu*, perhaps a deity in *Sha-bu-ka-ni-shu*.
- Shal mu*, without det. *d* in *Nahish-Shalmu*.
- dShamash*, written *dUD*, cf. names under *Shamash*.
- dShe(Shi)-me(mī-i)*, in *Ana-dShemē-atkal*. Cf. List of Gods in Vol. XV.
- She-rum* without det. *d* in *Sherum-nabu*.
- Shi-paq(k, g)*, Cassite, in *Meli-Shiqaq*, cf. Vol. XV.
- dShu-ud-da*, in *dShudda-rimanni*, perhaps also in *Shu-daki-lum*, cf. Vol. XV.

- dShu-qar(qa)-mu-na*, Cassite, cf. names under *Shugamuna*,      *Ub-bu-ul-li*, without det. *d*, in *Ubbulti-lishir*.  
etc.  
*Ub-ri-in-ash*, cf. names under *Buriash*, and Vol. XV.
- dSIR*, in *Qishtu-dSIR*,  
*Turgu*, Cassite, in *Kadashman-Turgu*, cf. Delitzsch *Kos-*  
*sacr.*      *dUash*, written *dIB*, in *Dimaddi-dUash*, perhaps to be  
                  read *dIB*, cf. the god *dIB-BA*.
- dZa-qar*, cf. place with names *Zaqar*, and Vol. XV.

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AND DESCRIPTION OF OBJECTS.

## ABBREVIATIONS.

**C. B. M.**, Catalogue of the Babylonian and General Semitic Section of the Archaeological Museum of the University of Pennsylvania; **cor.**, corner; **E.**, Edge; **E. A. H.**, E. A. Hoffmann Collection, General Theological Seminary, New York City; **fr.**, fragment, fragmentary; **h.**, height; **impr.**, impression(s); **inscr.**, inscription; **L.**, Left; **H.**, lines; **Lo.**, Lower; **No.**, number; **O.**, or **Ob.**, Obverse; **Pl.**, Plate(s); **R.**, Right; **Rev.**, Reverse; **terra.**, terra-cotta; **U.**, Upper.

Most of the tablets here published are in terra-cotta, the balance are sun-dried or partially baked. The measurements are given in centimeters, length (height)×width×thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

## I. AUTOGRAPH REPRODUCTIONS.

TEXT	PLATE	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1	2	<i>Burna-Buriash</i>	4	10	25	6052	Unbaked. U. L. cor. broken away and otherwise injured. Either a copy or an inside tablet. $11.1 \times 6.7 \times 2.8$ . Inscr. 16 (O.) + 15 (R.) = 31 li. Slave sale contract.
2	2	do.	6	9	8	12906	Unbaked. Lo. R. cor. wanting. A copy or an inside tablet. $8.9 \times 5.7 \times 2.8$ . Inscr. 16 (O.) + 17 (R.) = 33 li. Hire of slaves.
3	2	do.	7(?)	2	6	6638	Unbaked. $3.7 \times 4.5 \times 1.7$ . Inscr. 8 (O.) + 4 (R.) = 12 li.
3a	53	do.	8	1	3	12897	Baked. $2.3 \times 3.5 \times 2.1$ . Inscr. 4 (O.) + 4 (Lo. E.) + 2 (R.) = 10 li. Record of payment.
4	3	do.	11	2	1	10495	Unbaked. Frag. $7 \times 5.2 \times 2.3$ . Inscr. 16 (O.) + 3 (R.) = 19 li.
5	3		11	12	10	3643	Unbaked. $3.7 \times 4.7 \times 2.3$ . Inscr. 6 (O.) + 4 (Lo. E.) + 4 (R.) = 14 li.
6	3	do.	12	4	8	10982	Baked. Dark. Effaced. $2.5 \times 2.7 \times 1.4$ . Inscr. 5 (O.) + 2 (Lo. E.) + 1 (R.) = 8 li. Record of a payment by order.
7	4	do.	18	8	10	12913	Baked. Dark terra. Lo. R. cor. wanting. A copy or an inside tablet. $11.4 \times 7.8 \times 3.3$ . Inscr. 20 (O.) + 22 (R.) = 42 li. Sale of slaves.

TEXT	PLATE	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
8	5	<i>Burna-Buriash</i>		21	8	25	12903 Unbaked. Light. Only slightly effaced. 9. 5×6×2.6. Inscr. 15 (O.)+17 (R.)=33 li. Judgment given in a dispute concerning a field
9	6	do		25	7	10	3336 Baked. Light. Well preserved. 4×2.8×1. 9 Inscr. 4 (O.)+2 (Lo. E.)+6 (R.)=12 li. A receipt for the payment of grain for two months.
9a	55	do		1	19	E.A.H. 175	Baked. Well preserved. 3.3×4.8×1.7. Inscr. 7 li. Record of a debt
10	6-7	<i>Kuri-Galzu</i>		2			6093 Baked. Partially dark and terra. in color. Lo. part wanting. Also otherwise injured. 12.3×9.2×3.7. Inscr. 30 (O.)+30 (R.) =60 li. A list of salary payments.
11	7	do		4	2		6613 Baked. Dark. U. part wanting. Five thumbnail marks on L. E. 7.3×5.5×2.3. Inscr. 12 (O.)+9 (R.)=21 li. Record of a debt for non payment of an obligation.
12	8	do		4			6604 Partially baked. Dark. R. E. and Lo. L. cor. wanting. 9.2×10.7×2.8. Inscr. 22 (O.)+25 (R.)=47 li. Presumably a frag. of a record of incoming taxes.
13	9	do		5	6	2	3045 Baked. Seal impr. on all sides. 3.2×4.6× 1.7. Inscr. 4(O.)+2(Lo. E.)+4(R.)=10 li. Receipt for wood.
14	9	do.		10	12	4	10234 Baked. Light terra. U. Ob. effaced. 5.7× 3.9×1.9. Inscr. 10(O.)+4(R.)=14 li. List of payments.
15	9	do.		12	8	21	3037 Baked. Light terra. Well preserved. Seal impr. 3.4×4.4×2. Inscr. 5(O.)+1(R.) =6 li. Record of a payment of grain.
16	9	do		13	8	30	3039 Baked. Terra. Slightly effaced. A copy or inside tablet. 4.3×5.2×2. Inscr. 6 (O.) +4 (R.)=10 li. A receipt for an amount for the payment of which another is re- sponsible.
17	9	do.		13	10	7	3036 Baked. Light terra. Fairly well preserved. A copy or an inside tablet. 3.2×3.2×1.9. Inscr. 6 (O.)+1 (Lo. E.)+5 (R.)=12 li. A storehouse official's receipt for salary.
18	10			13			10974 Partially baked. U. L. cor. wanting. Other- wise effaced. 6.8×13×3. Inscr. 17 (O.)+4 (R.)=21 li. A record of the re- ceipt of taxes from different towns.
19	10-11	do.		13			3491 Baked. Dark. Lo. L. cor. wanting. 13.2× 7.7×3. Inscr. 35 (O.)+36 (R.)=71 li. Record of payments.

TEXT.	PLATE.	REIGN.	YEAR	MONTH	DAY.	C. B. M.	DESCRIPTION.
20	12	<i>Kuri-Galzu</i>	14	2	11	3040	Baked. Terra. well preserved. $3.4 \times 4.4 \times 1.9$ . Inser. 5 (O.) + 3 (Lo. E.) = 8 li. Receipt.
21	12	do.	15	6	14	3038	Baked. Light terra. Slightly effaced. $4.3 \times 5.2 \times 1.9$ . Inser. 7 (O.) + 3 (R.) = 10 li. A record of salary paid to an official.
22	12	do.	15	12a		3342	Partially baked. U. J. cor. wanting. "Check-marks," $6.6 \times 10.1 \times 2.4$ . Inser. 13 (O.) + 3 (Lo. E.) + 11 (R.) = 27 li. List of payments.
23	13	do.	16	1	27	3041	Baked. Light terra. Well preserved. $4.3 \times 5.5 \times 2$ . Inser. 6 (O.) + 5 (R.) = 11 li. Record of payments to officials.
24	13	do.	16			6058	Unbaked. Portion of end wanting. $6.1 \times 8.9 \times 2.3$ . Inser. 1 (U. E.) + 13 (O.) + 7 (R.) = 21 li. Record of tax collections.
25	14	do.	17			6083	Unbaked. Lo. R. and Lo. L. cor. wanting. $6.2 \times 8.1 \times 2.3$ . Inser. 12 (O.) + 13 (R.) = 25 li. Record of salary payments.
26	14	do	18	6	29	3031	Baked. Light terra. Well preserved. $2.8 \times 3.8 \times 1.8$ . Inser. 5 (O.) + 3 (Lo. E.) + 1 (R.) = 9 li.
27	14	do.	18	8	5	3033	Baked. Light terra. Well preserved. Seal impr. $2.9 \times 3.1 \times 1.7$ . Inser. 4 (O.) + 4 (R.) = 8 li. Record of an official's salary.
28	15	do.	18	8	9	3034	Baked. Light terra. Lo. R. wanting. A copy or an inside tablet. $3.2 \times 3.8 \times 1.8$ . Inser. 6 (O.) + 4 (R.) = 10 li. Receipt given by a priest.
29	15	do.	18	9	16	3030	Baked. Terra. Well preserved. $3.1 \times 3.9 \times 1.9$ . Inser. 6 (O.) + 4 (R.) = 10 li. Official's receipt for salary.
30	15	do.	18	10	16	3035	Baked. Light terra. Excellently well preserved. $3.2 \times 3.8 \times 1.7$ . Inser. 5 (O.) + 4 (R.) = 9 li. Official's receipt for salary.
31	15	do.	19			6091	Partially baked. Lo. R. cor. wanting. $5.3 \times 8.3 \times 2.4$ . Inser. 5 (O.) + 6 (R.) = 11 li. Record of taxes which were collected.
32	16	do.	19			10970	Partially baked. Cracked and effaced. $4.8 \times 8 \times 2.4$ . Inser. 9 (O.) li. Record of payments.
33	16	do.	20			6151	Partially baked. Cracked and effaced. $6.4 \times 10 \times 2.6$ . Inser. 1 (U. E.) + 9 (O.) = 10 li. Record of taxes collected.
34	16		20			6614	Unbaked. U. R. cor. of a large tablet. $5.8 \times 8.1 \times 3.3$ . Inser. 14 (O.) + 1 (R.) + 1 (U. E.) = 16 li. Record of salary payments.

TEXT	PLATE.	REIGN.	YEAR	MONTH	DAY	C. B. M.	DESCRIPTION.
35	17	<i>Kuri-Galzu</i>	21	10	16	3042	Baked. Light terra. Well preserved. Inscr. 14 li. Receipt for horse feed.
36	17	do.	22	8	19	3032	Baked. Light terra. Well preserved. 2.7 x 4.4 x 1.7. Inscr. 5 (O.) + 5 (R.) + 3 (U. E.) - 13 li. A receipt for a loan, for the payment of which another is responsible.
37	17	do	22			6082	Partially baked. Dark. Rev. effaced and cracked. 6.7 x 9.7 x 2.1. Inscr. 4 (U. E.) + 14 (O.) + 13 (R.) - 28 li. A list of salary payments.
38	18	do	23		16	3044	Baked. Light terra. U. end wanting; R. effaced. 7 x 4.8 x 2.2. Inscr. 12 (O.) + 5 (R.) - 17 li. Record of a loan.
39	18	do				12914	Unbaked. Ob. only partially inscribed. 14.8 x 7.1 x 3.2. Inscr. 22 li (O). Judgment rendered in a dispute concerning a field. The document was not complete.
40	19	do				12902	Partially baked. U. end wanting. 8 x 5.5 x 2.3. Inscr. 17 (O) + 1 (L. E.) + 15 (R.) - 33 li.
41	19	<i>Nazi-Maruttash</i>	1	3		12905	Baked. Dark. Well preserved. Three thumb-nail marks on L. E. 7 x 4.4 x 2. Inscr. 14 (O) + 5 (R.) - 19 li. An individual is required to make good the loss of a crop, as he failed to meet his obligations.
41a	56	do	1	6		3016	Baked. Three thumbnail marks. 2.5 x 3.6 x 1.7. Inscr. 5 (O) + 3 (L. E.) + 7 (R.) - 15 li. Promissory note.
42	20	do	2	2	3	3005	Baked. Terra. Excellently preserved. A copy or inside tablet. 7 x 1.6 x 2.9. Inscr. 12 (O.) + 13 (R.) - 25 li. A tablet of tribute made with the <i>riqqati</i> and <i>KA-ZID-DA</i> officers.
43	20	do.	2	10	15	6085	Partially baked. Ob. effaced. 1.7 x 6.2 x 2.5. Inscr. 10 (O) + 2 (L. E.) + 6 (R.) - 18 li. List of payments.
44	21	do.	3	2	5	6625	Partially baked. A frag. 5.7 x 6 x 2.5. Inscr. 11 (O.) + 1 (R.) - 15 li. List of payments in sheep.
45	21	do.	3	4	16	3010	Baked. Light terra. Well preserved. 3.2 x 4 x 1 x 2. Inscr. 6 (O.) + 3 (R.) - 9 li. Official's receipt for salary.
46	21	do.	3			6614	Partially baked. L. corners wanting. 2.4 x 3.6 x 1.7. Inscr. 4 (O) + 1 (L. E.) + 3 (R.) - 8 li.
46a	56	do.	4	5	20	E.A.H. 176	Baked. Well preserved. 3.3 x 4.8 x 2.2. Inscr. - Record of payments.

TEXT.	PLATE.	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
47	22	<i>Nazi-Maruttash</i>	4	10	26	6075	Partially baked. Well preserved. $3.1 \times 4.4 \times 1.9$ . Inscr. 5 (O.) + 2 (Lo. E.) + 4 (R.) = 11 li. Record of the payment of flour to an official.
48	22	do.	5	2		3002	Baked. Light terra. Slightly effaced. Seal impr. on all sides. $7 \times 4.8 \times 2.2$ . Inscr. 11 (O.) + 2 (Lo. E.) + 9 (R.) = 22 li.
48a	56		6	5	1	10254	Unbaked. Cracked. Seal impr. $4 \times 1.9 \times 2.2$ . Inscr. 6 (O.) + 3 (R.) = 9 li. Salary payments.
49	22	do.	7	19		3006	Baked. Light terra. Several thumbnail marks on L. E. $3.7 \times 4.9 \times 1.7$ . Inscr. 6 (O.) + 4 (R.) + 2 (U. E.) = 12 li. Premiums-salary note.
50	22	do.	8	11	14	3001	Baked. Light terra. Well preserved. $4.7 \times 6.3 \times 1.8$ . Inscr. 6 (O.) + 3 (R.) = 9 li. Payment of salary and for the rent of a wagon.
51	23	do.	9	7	4	6154	Partially baked. Effaced. $3.3 \times 4.8 \times 1.9$ . Inscr. 5 (O.) + 3 (Lo. E.) + 4 (R.) = 12 li. Record of payments of wool, etc.
52	23	do.	11	2		3003	Baked. Light terra. Excellenty preserved. $7.9 \times 5.9 \times 2.5$ . Inscr. 11 (O.) + 2 (Lo. E.) = 16 li. A list of animals rented to an individual.
53	23	do.	11	8	2	3053	Partially baked. Well preserved. Seal impr. on all sides. $3 \times 4 \times 1.7$ . Inscr. 4 (O.) + 4 (R.) = 8 li. Record of a debt of three fat young oxen.
54	23	do.	11	11	29	10477	Baked. Dark. Broken. $3.2 \times 4.5 \times 2$ . Inscr. 4 (O.) + 2 (Lo. E.) + 4 (R.) = 10 li. Payment of dates.
55	23	do.	12	9	5	3009	Baked. Light terra. Case. $3.8 \times 4 \times 2.3$ . Inscr. 5 (O.) + 4 (H.) = 9 li. Tablet. $2.9 \times 3.5 \times 1.8$ . Inscr. 6 (O.) + 3 (R.) = 9 li. Official's salary.
56	24	do.	12	12		3011	Baked. Dark. Well preserved. $3.4 \times 4.1 \times 1.9$ . Inscr. 6 (O.) + 2 (Lo. E.) + 6 (R.) = 14 li. Salary payment to an official.
56a	57	do.	13	1		E.A.H. 177	Baked. Well preserved. $13.3 \times 9.8 \times 3.3$ . Payments of salaries.
57	24	do.	13	2		3018	Baked. Light terra. Well preserved. "Check marks." $10.3 \times 5.9 \times 2.5$ . Inscr. 19 (O.) + 17 (R.) = 36 li. Payment of salaries.
58	25-26	do.	13	11		3323	Baked. Light terra. Excellently preserved. $12.7 \times 21.8 \times 4.2$ . Inscr. 28 (O.) + 25 (R.) = 53 li. Record of salary payments.

TEXT.	PLATE.	REIGN.	YEAR.	MONTH	DAY	C. B. M.	DESCRIPTION.
59	24	Nazi-Maruttash	14	6	26	3013	Baked. Dark terra. Fairly well preserved. 4.2×5.3×1.9. Inscr. 5 (O.)+2 (I.o. E.) +2 (R.)-9 li. Record of payments.
60	27	do.	14	7	3	3028	Baked. Light terra. Well preserved. 6.2× 8.7×2.8. Inscr. 10 (O.)+10 (R.)-20 li. Record of salary payments.
61	27	do.	14	9	21	3027	Baked. Light terra. Fairly well preserved. 5.2×7.5×2.3. Inscr. 8 (O.) li. Record of payments.
62	28	do.	14	9	11	3054	Baked. Light. Well preserved. Lo. L. cor. wanting. 6.5×9.9×2.5. Inscr. 12 (O.)+ 10 (R.)-22 li. Record of salary pay- ments.
63	28	do.	14	10	20	3340	Baked. Light. Somewhat effaced. 2.5×3.6 ×1.8. Inscr. 4 (O.)+1 (I.o. E.)+4 (R.) 9 li. Receipt.
64	28	do	14			3366	Unbaked. Poorly preserved. Seal impr. 2.7 ×3×9×1.7. Inscr. 4 (O.)+4 (R.)-8 li. Payment of an official's salary.
65	29	do.	15			3025	Baked. Well preserved. 5.7×7.9×2.4. Inscr. 12(O.)+15(R.)-27 li. Payment of salaries.
66	29	do	15	3	5	3926	Baked. Light. Well preserved. 4.5×6.1×2. 3. Inscr. 6 (O.)+6 (R.)-12 li. Pay- ment of salary to officials.
67	30	do.	15	5	3	6161	Baked. Light.. 2.2×3.2×1.5. Inscr. 4 (O.) +1 (I.o. E.)+4 (R.)-9 li. Receipt for door ornaments.
68	30	do.	15			3012	Baked. Light. Well preserved. 3.9×4.2×1. 9. Inscr. 5 (O.)+1 (I.o. E.)-6 li. Rec- ord of payments in wool.
69	30	do.	16	8	29	3007	Baked. Light. U. end wanting. Effaced. 4. 4×7.3×2. Inscr. 7 (O.)+4 (R.)-11 li. Payment of wages.
70	30	do.	16	9	19	6081	Partially baked. Seal impr. 3.15×4.35×1. 6. Inscr. 5 (O.)+3 (R.)-8 li. Payment of an official's salary.
71	30	do.	16	9	30	6080	Partially baked. Well preserved. Seal impr. 2.6×4.3×1.7. Inscr. 4 (O.)+2 (I.o. E.) +2 (R.)-8 li. Payment of an official's salary.
72	30	do.	16	10	6	6036	Baked. Light. Frag. Seal impr. 2.8×3.6× 1.7. Inscr. 6 (O.)+6 (R.)-12 li.
73	31	do.	17	1	5	10991	Unbaked. Cracked and effaced. 14×10×3. Inscr. 46 (O.)+22 (R.)-68 li. List of the payment of salaries.

TEXT.	PLATE.	REIGN.	YEAR	MONTH.	DAY.	C. B. M.	DESCRIPTION.
74	32	<i>Nazi-Maruttash</i>	17	7	13	3052	Baked. Light. Somewhat effaced. $2.3 \times 3.3 \times 2.8$ . Inscr. 4 (O.) + 2 (Lo. E.) + 4 (R.) = 10 li. Receipt for bed ornaments.
75	32	do.	18	11	6	3705	Partially baked. Effaced somewhat. $4.3 \times 5 \times 3 \times 2$ . Inscr. 7 (O.) + 1 (Lo. E.) + 4 (R.) = 12 li. Record of payments.
76	32	do	19	3	4	3014	Baked. Light. Well preserved. $2.5 \times 2.9 \times 1.8$ . Inscr. 5 (O.) + 5 (R.) = 10 li. Receipt for grain.
77	32	do.	19	10	14	3004	Baked. Light. Well preserved. $4.1 \times 5.7 \times 2.15$ . Inscr. 7 (O.) + 2 (R.) = 9 li. Record of grain given to be ground into flour.
78	32	do.	22	2	23	3339	Baked. Dark. Seal impr. $3.7 \times 4.4 \times 1.6$ . Inscr. 7 (O.) + 4 (R.) = 11 li. Payment of an official's salary.
79	32	do.	22	3		3017	Baked. Light. Well preserved. $3.3 \times 3 \times 1.6$ . Inscr. 5 (O.) + 5 (R.) + 2 (U. E.) = 12 li. Payment to an individual by order from another.
80	33	do.	22	12		6090	Baked. Very dark. Seal impr. $3.6 \times 4.7 \times 2.6$ . Inscr. 5 (O.) + 6 (R.) = 11 li. Payment of an official's salary.
80a	56	do.	23	2		6643	Unbaked. $3.6 \times 4.2 \times 1.7$ . Inscr. 6 (O.) + 7 (R.) = 13 li. Seal impr. Payment of an official's salary.
81	33	do.	23	3		3349	Partially baked. Dark. Effaced. $3.8 \times 4.8 \times 2.4$ . Inscr. 6 (O.) + 4 (R.) + 3 (U. E.) = 13 li. Payment of salaries.
82	33	do.	23	4	6	6079	Partially baked. Dark. Chipped. Seal impr. $2.8 \times 4.5 \times 2.3$ . Inscr. 5 (O.) + 1 (Lo. E.) + 3 (R.) = 9 li. Payment of an official's salary.
83	33	do.	24	4		3361	Partially baked. Dark. U. end broken away. Seal impr. $3.5 \times 4.2 \times 1.7$ . Inscr. 5 (O.) + 3 (Lo. E.) + 1 (R.) = 9 li. Payment of an official's salary.
84	33	do	24	7	5	9.57	Baked. Terra. Well preserved. $3.5 \times 5 \times 1.9$ . Inscr. 6 (O.) + 5 (R.) = 11 li. Receipt for payment for grinding flour.
85	34	do.	24	9	6	3351	Unbaked. Dark. Seal impr. $3.2 \times 3.7 \times 1.5$ . Inscr. 5 (O.) + 6 (R.) = 11 li. Payment of an official's salary.
86	34	do.	24	11	17	3008	Baked. Light. Case has seven thumbnail marks on L. E. Case. $4 \times 4.5 \times 2.7$ . Inscr. 8 (O.) + 2 (Lo. E.) + 8 (R.) = 18 li. Tablet. $3.2 \times 3.7 \times 1.7$ . Inscr. 6 (O.) + 2 (Lo. E.) + 8 (R.) = 16 li. Record of a loan, by order of another with a promissory condition.

TENT	PLATE	REIGN	YEAR	MONTH	DAY	C. B. M.	DESCRIPTION.
87	34	<i>Nazi-Maruttash</i>		1		3337	Unbaked. Dark. $3 \times 4 \times 1.6$ . Inscr. 4 (O.) + 2 (Lo. E.) + 4 (R.) = 10 li. Payment of an official's salary.
87a	56		do		11	30	6635 Unbaked. $3.3 \times 3 \times 1.6$ . Inscr. 4 (O.) + 4 (R.) = 8 li. Payment of an official's salary.
88	35	<i>Kadashman Turqa</i>	1	9	13	3063	Baked. Light. Slightly effaced. Five lines erased on R. $8.3 \times 5 \times 3 \times 2.3$ . Inscr. 10 (O.) + 1 (R.) = 11 li. Record of tax collections.
89	35		do		1		3060 Baked. Light. Well preserved. $7.5 \times 4.8 \times 2.2$ . Inscr. 1 (U. E.) + 14 (O.) + 1 (Lo. E.) = 16 li. Payment of salaries in sheep and goats.
90	35		do.	2	6	15	3055 Baked. Light. Well preserved. $3.5 \times 4 \times 1.9$ . Inscr. 4 (O.) + 3 (R.) = 7 li. Receipt for grain.
91	35		do.	3	3	19	3056 Baked. Light. Well preserved. $2.8 \times 1.1 \times 1.9$ . Inscr. 4 (O.) + 2 (Lo. E.) + 4 (R.) = 10 li. Receipt for a payment to a miller.
91a	58		do.	3	6		E.A.H. 178 Baked. Well preserved. Seal impr. with inscr. $1.1 \times 7.3 \times 3$ . Inscr. 29 (O.) + 26 (R.) = 55 li. Payment of wages.
92	35		do.	4	11	3069	Baked. Light. Well preserved. $4.8 \times 5.9 \times 2.3$ . Inscr. 8 (O.) + 2 (R.) = 10 li. Payment of salaries.
93	36		do.	6	2	16	3073 Baked. Light. Well preserved. $4.5 \times 6.1 \times 2$ . Inscr. 7 (O.) + 1 (Lo. E.) = 8 li. An official receives grain for maintenance expenses and salary.
94	36		do.	7	6	13	3077 Baked. Light. Well preserved. $4.5 \times 7.3 \times 2.2$ . Inscr. 8 (O.) + 6 (R.) = 14 li. Record of payments in wool received from a shepherd.
95	36		do.	8	10	3062	Baked. Light. Ob. chipped. $6 \times 8.6 \times 2.8$ . Inscr. 11 (O.) + 5 (R.) = 16 li. Record of loans to individuals, the payment of which is guaranteed by another.
96	36		do.	9	9	3068	Baked. Light. U. L. cor. wanting. $3.7 \times 5.3 \times 2.2$ . Inscr. 6 (O.) + 2 (R.) = 8 li. Receipt of two officials for salary.
97	36		do.	10	1	3066	Baked. Light. Well preserved. $2.4 \times 2.7 \times 1.7$ . Inscr. 4 (O.) + 1 (Lo. E.) + 2 (R.) = 7 li. Record of salary paid to an official.
98	37		do.	10	1	3057	Baked. Dark. Well preserved. $4.4 \times 5.7 \times 1.9$ . Inscr. 7 (O.) + 2 (Lo. E.) + 7 (R.) + 1 (U. E.) = 17 li. Record of salary paid to an official.

TENT.	PLATE.	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
99	37-38	<i>Kadashman-Turyu</i>	11			3294	Baked. Dark and light. R. end wanting. L. chipped away. $15.7 \times 15.2 \times 4.3$ . Inser. 32 (O.) + 35 (R.) = 67 li. Record of the collection of taxes in animals.
99a	59 60	do	11			E.A.H. 195	Baked. Edges injured. $14.2 \times 22 \times 3.5$ . Inser. 21 (O.) + 25 (R.) = 46 li.
100	39	do.	12			3071	Baked. Light terra. Lo. L. cor. wanting. 4, $9 \times 7.3 \times 2$ . Inser. 1 (U. E.) + 8 (O.) = 9 li. Record of the collection of taxes or payments of salaries.
101	39	do.	13	9		3070	Baked. Terra. Well preserved. $6.6 \times 4.5 \times 1.9$ . Inser. 14 (O.) + 10 (R.) = 24 li. List of payments.
102	39	do.	13			3047	Baked. Light terra. Lo. L. cor. wanting. "Checkmarks." $4.7 \times 7 \times 2$ . Inser. 9 (O.) + 2 (R.) = 11 li. Record of payments.
103	39	do.	13			3061	Baked. Light and dark. Slightly effaced on Ob. $6.8 \times 5.5 \times 2$ . Inser. 9 (O.) + 2 (R.) = 11 li. Record of payments.
104	40	do.	13			3067	Baked. Light terra. cor. wanting. $3.5 \times 4.5 \times 1.6$ . Inser. 6 (O.) + 3 (Lo. E.) = 9 li.
105	40	do.	13			10965	Baked. Dark. U. L. cor. of large tablet. $5.4 \times 5.5 \times 2.1$ . Inser. 13 (O.) + 5 (R.) = 18 li. Payments. Record of payments.
106	40	do.	14	6		3074	Baked. Light terra. U. R. cor. wanting. A copy ( <i>gabri</i> ) $5.6 \times 7.5 \times 2.3$ . Inser. 9 (O.) + 7 (R.) = 16 li. Record of a loan with promissory condition.
106a	61	do.	14	7	1	11262	Baked. Well preserved. $2.3 \times 3.2 \times 1.5$ . Inser. 4 (O.) + 4 (R.) = 8 li. Record of payments.
106b	61	do.	14	7	7	11265	Unbaked. $2 \times 2.3 \times 1.4$ . Inser. 4 (O.) + 2 (R.) = 6 li. A payment.
106c	61	do.	14	7		11263	Unbaked. $3.1 \times 4 \times 1.5$ . Inser. 6 (O.) + 3 (R.) = 9 li. Payments.
107	40	do.	14	8	17	6641	Baked. Light terra. O. slightly effaced. $2.9 \times 1.3 \times 1.5$ . Inser. 5 (O.) + 3 (R.) = 8 li. Payment.
108	40	do.	14	8		3058	Baked. Light terra. Well preserved. Seal impr. $3.8 \times 5 \times 2$ . Inser. 5 (O.) + 1 (Lo. E.) + 1 (R.) = 7 li. Receipt given for wool received for another.
108a	61	do.	14	8		11264	Unbaked. $2 \times 2.3 \times 1.4$ . Inser. 3 (O.) + 2 (R.) = 5 li. Gift of an individual.
109	41	do.	14	11	24	6087	Partially baked. U. L. cor. wanting. $3.8 \times 4.9 \times 2.3$ . Inser. 5 (O.) + 3 (R.) = 8 li. Payments. (?)

TEXT	PLATE	REIGN.	YEAR.	MONTH	DAY	C. B. M.	DESCRIPTION.
110	41	<i>Kadashman-Turgu</i>	14	11		3064	Baked. Dark. Lo. R. cor. wanting. Effaced on O. Rev. $8.8 \times 5.5 \times 2.2$ . Inser. 16 (O.) + 12 (R.) = 28 li. List of payments.
111	41	do.	14	12		3059	Baked. Light terra. Well preserved. A copy ( <i>qalri</i> ). $6 \times 4.2 \times 1.8$ . Inser. 10 (O.) + 12 (R.) = 22 li. Record of a loan with promissory condition.
112	42	do.	14			3075	Baked. Dark. Lo. end wanting. $5.4 \times 8.1 \times 2.2$ . Inser. 12 (O.) + 8 (R.) = 20 li. Record of tax collections.
113	42	do.	15	9		3072	Baked. Light terra. Well preserved. $5 \times 7 \times 1.9$ . Inser. 7 (O.) + 3 (R.) = 10 li. Record of salary payments.
114	43	do.	15			3078	Baked. Dark. U. R. cor. wanting. $6.5 \times 9 \times 2.4$ . Inser. 12 (O.) + 11 (R.) = 23 li. Record of tax collections.
114a	61	do.	16			E.A.H. 179	Baked. Well preserved. $6.5 \times 4.3 \times 2$ . Inser. 15 li. Record of collections.
114b	61	do.	15	3	3	3048	Baked. Light. Rev. broken away. $6.2 \times 5.8 \times 2$ . Inser. 15 li. Record of collections.
115	13	<i>Kadashman-Bēl</i>	1			3065	Baked. Dark. Well preserved. $4.6 \times 6.2 \times 2$ . Inser. 7 (O.) + 7 (R.) = 14 li. A copy ( <i>qabri</i> ). Record of a debt with promissory condition.
116	43	do.	6	11		6077	Unbaked. Dark. Well preserved. $2 \times 8 \times 3.1 \times 1.4$ . Inser. 6 (O.) + 4 (R.) = 10 li. Receipt.
117	44	do.		12		10979	Unbaked. U. L. cor. broken away and otherwise injured. It is either a copy or an inside tablet. $11 \times 4 \times 6.7 \times 2.8$ . Inser. 6 (O.) li. Payment of salaries.
117a	62	<i>Kudur-Bēl</i>	3	5	X	6157	Unbaked. Cracked. $4.2 \times 5.9 \times 3.2$ . Inser. 9 li. List of cereals.
117b	62	do.	4	9	X	6088	Unbaked. Dark. $3.9 \times 5 \times 2$ . Inser. 6 (O.) + 1 (Lo. E.) + 6 (R.) = 13 li.
118	44	do.	5	4	5	6084	Baked. Black. Cracked and effaced. $9.15 \times 6 \times 2.2$ . Inser. 18 (O.) + 16 (R.) = 34 li. Record of tax collections.
119	45	do.	5	2	20	6152	Unbaked. Dark. L. half of tablet. Five thumbnail marks on L. E. $9 \times 5.7 \times 2.4$ . Inser. 19 (O.) + 2 (Lo. E.) + 19 (R.) + 1 (U. E.) = 41 li. Frag. of a contract.
120	45	do.	5		2	6124	Unbaked. Upper half of tablet. $7.9 \times 6.3 \times 2.5$ . Inser. 27 (O.) + 18 (R.) = 45 li. Payment.
121	46	do.	6	2	12	6076	Unbaked. $3.1 \times 3.45 \times 1.8$ . Inser. 5 (O.) + 5 (R.) + 1 (U. E.) = 11 li. Receipt.

TEXT.	PLATE.	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
122	46	<i>Kudur-Bil</i>	6	11	29	6160	Unbaked. $2.7 \times 3.5 \times 1.8$ . Inscr. 6 (O.) + 7 (R.) = 13 li. Receipt.
123	46	do.	8	10	5	3531	Baked. Dark. Cracked and effaced. 6 thumbnail marks on L. E. $8.7 \times 5.2 \times 2.2$ . Inscr. 14 (O.) + 12 (R.) = 26 li. Sale of an ox.
123a	62	do.	8	12		E.A.H. 180	Baked. $5.4 \times 7.7 \times 2$ . Inscr. 15 li.
124	47	do.	9	12		6163	Unbaked. Black. Rev. chipped. $3.7 \times 4.5 \times 1.7$ . Inscr. 5 (O.) + 3 (Lo. E.) + 11 (R.) = 19 li.
125	47	do.(?)	13			10731	Baked. Dark. Ob. much effaced. $6 \times 7.8 \times 2.2$ . Inscr. 11 (O.) + 6 = 17 li. List of payments.
126	48	<i>Shagarakti-Shuriash</i>	Acc.	3		6078	Unbaked. Very dark. $5.1 \times 3.6 \times 1.9$ . Inscr. 8 (O.) + 7 (R.) = 15 li. Payments.
127	48	do.	Acc.	5	14	3341	Baked. Dark. Well preserved. Seal impr. $6.6 \times 4.8 \times 2$ . Inscr. 12 (O.) + 8 (R.) = 20 li. Hire of slaves.
128	48	do.	1	3	3	3329	Baked. Dark. Effaced. $6.7 \times 10.7 \times 2.5$ . Inscr. 1 (U. E.) + 12 (O.) = 13 li. Collections (?)
128a	63	do.	2	2	2	12909	Unbaked. $6.8 \times 5.5 \times 2.2$ . Inscr. 14 (O.) + 3 (Lo. E.) + 12 (R.) = 29 li.
129	49	do.	3	5	21	6156	Baked. Light. Lo. part wanting. 5 thumbnail marks on L. E. $6.2 \times 4.3 \times 1.8$ . Inscr. 11 (O.) + 8 (R.) = 19 li.
130	49	do.	5	3		6640	Unbaked. Ob. chipped. $3.6 \times 4.5 \times 1.7$ . Inscr. 7 (O.) + 5 (R.) = 12 li. List of payments.
131	49	do.	6			12911	Partially baked. Black. Lo. I. cor. and U. R. wanting. $8 \times 4.8 \times 2.3$ . Inscr. 15 (O.) + 8 (R.) = 23 li. List of payments.
132	50	do.	6			3490	Baked. Black. U. half of tablet. $9.5 \times 8.5 \times 3$ . Inscr. 3 (U. E.) + 26 (O.) + 25 (R.) = 54 li. Collection of taxes (?)
133	51	do.	7	1	30	6086	Baked. Dark. U. L. cor. wanting. $4.6 \times 6.8 \times 2$ . Inscr. 6 (O.) + 7 (R.) = 13 li. Payments.
134	51	do.	8	3		6121	Unbaked. Well preserved. $2.4 \times 2.5 \times 1.5$ . Inscr. 4 (O.) + 3 (R.) = 7 li. Payment.
135	51	do.	8	4	9	12908	Partially baked. Lo. E. effaced. 6 thumbnail marks on L. E. $5.5 \times 4.2 \times 1.7$ . Inscr. 11 (O.) + 2 (Lo. E.) + 9 (R.) = 22 li. An agreement to assume a debt for which a priest had been in imprisonment.
136		do.	9	5		6092	Baked. Dark. U. R. and Lo. L. cor. wanting. $8.1 \times 11.7 \times 2.8$ . Inscr. 3 (U. E.) + 14 (O.) + 14 (R.) = 31 li. Record of collections.

TEXT.	PLATE.	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
137	52	<i>Shayarat U-Shurash</i>	10	8		12910	Baked. Dark. Upper part injured. Seal impr. 7.8×5.2×1.3. Inser. 12 (O.)+15 (R.)=27 li.
138	53	do.	12	9	10	3519	Partially baked. Cracked and effaced. 9×5.5×2.7. Inser. 17 (O.)+16 (R.)=33 li. Payments in butter to temple servants.
139	53	do.	22	3		6089	Baked. Dark. Lo. end wanting. 3.5×4.4×2. Inser. 5 (O.)+4 (R.)=9 li.
140	53	do.	11	9		6122	Unbaked. Effaced on R. 2.5×3.2×1.5. Inser. 4 (O.)+1 (Lo. E.)+3 (R.)=8 li.
141	54	do.				10175	Unbaked. Frag. 4.2×5.6×2.3. Inser. 9 (O.) li.
142	54	do				3177	Unbaked. Upper part of large tablet. 13.6×11×3.7. Inser. 4 (O.) li. List of temple attachés.
143	55	<i>Bitiliashu</i>	5	8	17	6611	Baked. Dark. Frag. 7.4×5.2×1.9. Inser. 6 (O.)+4 (R.)=10 li.
144	55	do.	6			3381	Unbaked. Poorly preserved. 3.8×5×1.8. Inser. 6 (O.)+3 (R.)=9 li.
145	55	do.		6	12	10570	Unbaked. R. E. broken away. 3.5×3.9×1.9. Inser. 8 (O.)+2 (Lo. E.)+9 (R.)=19 li.
146	63					E.A.H. 181	Baked. 5×8.4×2.3. Inser. 5 (O.) li. List of payments.
147	63		10	12	1	E.A.H. 182	Baked. Well preserved. 3.1×3.7×1.9. Inser. 6 (O.) li. Record of payments.
148	64					12898	Unbaked. L. edge broken away. 12.8×5.5×2.5. Inser. 30 (O.)+28 (R.)=58 li. Record of payments to shrines and individuals.
149	64		22	11	21	3527	Unbaked. 4.3×5.7×2. Inser. 6 (O.)+1 (Lo. E.)+5 (R.)=12 li.
150	64			6	12	3356	Partially baked. 2.7×4×1.7. Inser. 4 (O.)+2 (Lo. E.)+3 (R.)=9 li. Payment.
151	65					6150	Baked. 9.5×5.7×2.4. Inser. 16 (O.)+22 (R.)=38 li. List of temple attachés.
152	65					10421	Unbaked. 6.7×4×1.8. Inser. 17 (O.)+10 (R.)=27 li. Payments.
153	65		16	3	26	12900	Unbaked. 3.5×4.2×1.9. Inser. 6 (O.)+1 (R.)=7 li. Payment.
154	66		16	11	17	3357	Unbaked. 2.2×3.3×1.6. Inser. 4 (O.)+3 (R.)=7 li. Payments.
155	66		22	9	21	3353	Unbaked. 2×4.3×1.5. Inser. 4 (O.)+1 (Lo. E.)+5 (R.)=10 li. Record of payments.
156	66			25	8	3359	Unbaked. 2.7×3.5×1.7. Inser. 3 (O.)+1 (Lo. E.)+4 (R.)=8 li. Payment.
157	66-67					12899	Unbaked. Frag. 14×12.5×4. Inser. 45 (O.)+56 (R.)=101 li. List of garments.

TEXT.	PLATE.	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
158	67		18	11	25	3362	Baked. $2.8 \times 3.7 \times 1.7$ . Inscr. 4 (O.) + 2 (Lo-E.) + 5 (R.) = 11 li. Receipt.
159	67		21	9	9	3369	Unbaked. $3.7 \times 4.6 \times 1.7$ . Inscr. 7 (O.) + 7 (R.) = 14 li. Payments.
160	68		16	2	12	3368	Unbaked. $2.5 \times 3.4 \times 1.9$ . Inscr. 4 (O.) + 1 (Lo-E.) + 3 (R.) = 8 li. Receipt.
161	68		23	7	26	3365	Unbaked. $2.5 \times 3.5 \times 1.7$ . Inscr. 3 (O.) + 3 (Lo-E.) + 2 (R.) = 8 li. Payments.
162	68		21	1	12	10950	Unbaked. $9.3 \times 6 \times 2.2$ . Inscr. 8 (O.) li. Record of a herd of animals.
163	68-69					10418	Unbaked. Frag. $11.5 \times 10.5 \times 3$ . Inscr. 30 (O.) + 3 (R.) = 61 li. List of jars, etc.
164	69					11132	Unbaked. $8.2 \times 5.2 \times 2.4$ . Inscr. 10 (O.) li. List of soldiers furnished by individuals and estates.
165	69		22	12	27	11141	Partially baked. $4.5 \times 5.7 \times 1.8$ . Inscr. 7 li.
166	70					3642	Baked. Dark. $7.3 \times 4.6 \times 2$ . Inscr. 14 (O.) + 11 (R.) = 25 li.
167	70				25	3413	Unbaked. $9.3 \times 6 \times 2.6$ . Inscr. 18 (O.) + 17 (R.) = 35 li. Payment for salaries and maintenance.
168	71-72				11	3293	Baked. Light terra. U. end wanting. $7.4 \times 24.2 \times 4$ . Inscr. 31 (O.) + 27 (R.) = 61 li. Record of collections.

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## II. PHOTOGRAPHIC (HALF-TONE) REPRODUCTIONS.

TEXT.	PLATE.	REIGN.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1	I	<i>Kadashman-Tury</i>	11	8		11264	Cf. description of text No. 108a.
2	I	do.	10	1		3066	Cf. description of text No. 97.
3	I	do.	11	7	7	11265	Cf. description of text No. 106b.
4	I	<i>Burna-Buriash</i>	8	1	3	12897	Cf. description of text No. 3a.
5	I	<i>Nazi-Maruttash</i>	15	5	3	6161	Cf. description of text No. 67.
9	I	<i>Bitiliashu</i>	16	11	17	3357	Cf. description of text No. 154.
7	I	<i>Nazi-Maruttash</i>	19	3	4	3014	Cf. description of text No. 76.
8	I	do.	25	8	9	3359	Cf. description of text No. 156.
9	I	<i>Burna-Buriash</i>	12	4	8	10982	Cf. description of text No. 6.
10	I	<i>Kadashman-Bil</i>	6	11		6077	Cf. description of text No. 116.
11	I	<i>Shagarakti-Shuriash</i>			11	6122	Cf. description of text No. 140.
12	I	do.	22	9	21	3353	Cf. description of text No. 155.
13	I	<i>Kudur-Bil</i>	6	2	12	6076	Cf. description of text No. 121.
14	I	<i>Kuri-Galzu</i>	18	10	16	3035	Cf. description of text No. 30.
15	I	<i>Kudur-Bil</i>	6	11	29	6160	Cf. description of text No. 122.
16	II	<i>Nazi-Maruttash</i>	5	2		3002	Cf. description of text No. 48.
17	II	do.	11	2		3003	Cf. description of text No. 52.
18	II	do.	21	1	12	10950	Cf. description of text No. 162.

TEXT	PLATE	REIGN.	YEAR	MONTH	DAY	C. B. M.	DESCRIPTION.
19	III	<i>Kuri-Galzu</i>	13			3491	Cf. description of text No. 19.
20	IV	<i>Kadashman-Targu</i>	13	9		3070	Cf. description of text No. 101.
21	IV	<i>Nazi-Maruttash</i>	13	2		3018	Cf. description of text No. 57.
22	V, VI	do.	13	11		3323	Cf. description of text No. 58.
23	VII	do.	14	7	3	3028	Cf. description of text No. 60.
24	VII	do.	14	9	11	3051	Cf. description of text No. 62.
25	VIII	do.				12898	Cf. description of text No. 148.
26	IX	<i>Shagarakti-Shuriash</i>	Acc.	5	14	3341	Cf. description of text No. 127.
27	IX	<i>Burna-Buriash</i>	6	9	8	6051	Cf. description of text No. 2.
28	X	<i>Shagarakti-Shuriash</i>	8	1	9	6053	Cf. description of text No. 135.
29	X	<i>Burna-Buriash</i>	21	8	8	6050	Cf. description of text No. 8.
30	XI	<i>Kuri-Galzu</i>				6047	Cf. description of text No. 39.
31	XII	<i>Nazi-Maruttash</i>	12	9	5	3009	Cf. description of text No. 55.
32	XII	<i>Nazi-Maruttash</i>	21	11	17	3008	Cf. description of text No. 86.
33	XII			2	1	10968	Unbaked. Seal impr. on case and tablet. Case 4.35 x 4.95 x 2.9. Tablet 3.15 x 4.05 x 1.8.
34	XII		7	5	8	6653	Unbaked. Seal impr. on all sides. Case 4.3 x 5.2 x 3.1. Tablet 2.9 x 3.8 x 1.6.
35	XIII	<i>Nazi-Maruttash</i>	21	11	17	3008	Cf. description of text No. 86.
36	XIII	do	12	5		3125	Cf. description of text No. 30 of Vol. XV.
37	XIII	do.	16	1	17	3150	Cf. description of text No. 55 of Vol. XV.
38	XIII	do.	17	11	6	3274	Cf. description of text No. 77 of Vol. XV.
39	XIV	<i>Shagarakti-Shuriash</i>	10	8		6056	Cf. description of text No. 137.
40	XIV	<i>Nazi-Maruttash</i>	24	9	6	3351	Cf. description of text No. 85.
41	XIV	do.	22	2	23	3339	Cf. description of text No. 78.
42	XIV	do.	11	8	2	3053	Cf. description of text No. 53.
43	XIV	do.	24	1		3361	Cf. description of text No. 83.
44	XIV	<i>Kuri-Galzu</i>	18	8	5	3033	Cf. description of text No. 27.
45	XIV	<i>Nazi-Maruttash</i>	24	1		3361	Cf. description of text No. 83.
46, 47	XIV	do.				3233	Baked. Seal impr. on all sides.
48.1	XV	do.	10	2		3153	Cf. description of text No. 25 of Vol. XV.
48.2	XV		12	7	2	3165	Cf. description of text No. 31 of Vol. XV.
48.3	XV	<i>Kuri-Galzu</i>	18	8	5	3033	Cf. description of text No. 27.
48.4	XV		18	11	13	3129	Cf. description of text No. 86 of Vol. XV.
48.5	XV		21	6	21	3187	Cf. description of text No. 114 of Vol. XV.
48.6	XV		15	9		3176	Cf. description of text No. 48e of Vol. XV.
48.7	XV		21	1	1	3127	Cf. description of text No. 138 of Vol. XV.
48.8	XV		17	1	12	3135	Cf. description of text No. 65 of Vol. XV.
48.9a	XV		8			3454	Cf. description of text No. 20 of Vol. XV.
48.9b	XV		13			3116	Cf. description of text No. 38 of Vol. XV.
48.10a	XV		2	3	27	3273	Cf. description of text No. 8 of Vol. XV.
48.10b	XV		4	6	16	3153	Cf. description of text No. 11 of Vol. XV.
48.11	XV		17	7	13	3331	Cf. description of text No. 70 of Vol. XV.

LIST OF SIGNS  
FROM TABLETS OF THE CASSITE PERIOD.

1.	<i>ash, rum, til.</i>		<i>ina.</i>				<i>Nergal.</i>
2.	<i>bal.</i>		<i>nadēnu.</i>				<i>Sin.</i>
3.			<i>Ishtar.</i>				<i>Nergal.</i>
4.			<i>erishu,</i> <i>irishu,</i> <i>ikkaru,</i> <i>Arakšamna,</i> <i>nartabu.</i>				<i>Damqu</i>
4 a.			<i>pashiru.</i>				<i>Shalmu</i>
5.	<i>bal, pal.</i>		<i>pash'iru.</i>				<i>Shamash.</i>
6.			<i>ilu.</i>				<i>Bēl.</i>
7.	<i>an.</i>		<i>elā.</i> <i>Ishtar.</i> <i>Ea.</i>				<i>Ramman.</i>
			<i>Ashur.</i>		8.		<i>Ai.</i>
			<i>Ishtar.</i>		9.		<i>Ea.</i>
			<i>Nabā.</i>		10.		<i>Kubu.</i>
			<i>Sin.</i>				<i>Bau.</i>
			<i>Bēl.</i>				<i>Sibī.</i>
			<i>Girru.</i>				<i>Sir.</i>
			<i>Nusku.</i>				<i>Ramman.</i>
			<i>Amurrū.</i>				<i>Ashur.</i>
			<i>Sukal.</i>		11.		<i>Nabā.</i>
			<i>Papsukal.</i>		12.		<i>ālu.</i>
			<i>Ishtar.</i>				<i>amēlātu.</i>

13.				19.			
14.		<i>mah.</i>		20.			<i>nišidru.</i>
15.		<i>la.</i>		21.			
16.		Cf. 198.	<i>nasāhu?</i>	22.			
			<i>amēlu.</i>	23.			
				24.			
				25.			
				26.			
17.		<i>qa.</i>		27.			
18.		<i>ia.</i>	<i>abnu.</i>	28.			

29.		ban.		45.				kānu.
30.		kim, dim.		46.				Ishtar.
31.				47.				
32.		shir.		48.				
33.		ti.		49.				malabu.
34.		na.		50.				elippu.
35.		bar, mash.		51.				bēl.
36.		ğu, bag, bak.		52.				adi.
37.				53.				mašarū.
38.		kun.		54.				Nippur.
39.		nam.		55.				Sin.
40.		mul.		56.				epēšhu.
41.		rat.						sikkatu.
42.		ri, tal, dal.						banū.
43.		zi.						ḡidatu.
44.		gi.						nāqidu.



76.		<i>du,</i>		<i>kānu,</i> <i>abāku.</i>	89.				<i>sharru.</i>
77.		<i>tum,</i>			90.		<i>ish, mil.</i>		
78.		<i>ram,</i>		<i>rīmu,</i> <i>mudādu.</i>	91.		<i>il.</i>		
79.				<i>shīmu.</i>	92.		<i>ur.</i>		
80.				<i>hašālu.</i>	93.		<i>Cf. 77.</i>		
81.		<i>shim, rik.</i>		<i>āshipu.</i>	94.		<i>Cf. 132.</i>		
82.				<i>arkātu,</i> <i>arku.</i>	95.		<i>ne, bil.</i>		<i>niqā.</i>
		Cf. 76, 112.							<i>niqū.</i>
		Cf. 136.							<i>shiru.</i>
		Cf. 136.							<i>Abu.</i>
									<i>Girru.</i>
83.				<i>arbū.</i>	96.		<i>bil.</i>		<i>gēru.</i>
84.		<i>ka.</i>		<i>pā,</i> <i>suluppu.</i>	97.				
85.		<i>KA.</i>			98.				<i>dishpū.</i>
86.					99.		<i>ub,</i>		
87.		<i>ila.</i>		<i>nashū.</i>	100.		<i>up,</i>		
88.		<i>sur.</i>		<i>alpu,</i>	101.		<i>ar.</i>		
				<i>Marduk,</i> <i>bāru.</i>					<i>bābu.</i>
									<i>abullu.</i>

102.	ئى	Cf. 131. Cf. 138. Cf. 132. <i>si.</i>			Cf. 139. Cf. 141. Cf. 220. <i>tir.</i>	<i>kallâta.</i>
103.	شەك	<i>shak, sag.</i>	ashâru, rîshu	117. 118.	dak, lâl, lut.	<i>karpatu.</i> <i>pañâru.</i>
104.	ئەق	Cf. 140. <i>sab, qit, il,</i> <i>sab.</i>		119. 120. 121.	dak.	<i>lâ.</i> <i>kishâdu.</i>
105.	ئەن	<i>kal, rib, dan.</i>	dannu, zikaru, batâlu.	122.	<i>dur, dur.</i>	
106.	ئەم	<i>e.</i>				
107.	ئەن		ummu, rîmu,			
108.	ئەن		shamnu,			
109.	ئەن		buhâdu buhattu.	123.		<i>biltu.</i>
110.	ئەن		rêmu.		Cf. 18. Cf. 56.	
111.	ئەن			124.	<i>pa, bat.</i>	<i>ishshakku.</i>
112.	ئەن	<i>ush, nit, nit.</i>	ishparu.	125.	<i>shub, shap.</i>	
113.	ئەن	<i>ga.</i>	shizbu.	126. 127.	<i>sip, zib.</i>	<i>Nasku.</i> <i>re'â.</i>
114.	ئەن	<i>gab, gab.</i>	irtu.	128.	<i>bi, kash.</i>	<i>shikaru.</i> <i>karunuc.</i>
115.	ئەن	<i>ta.</i>	ultu.	129.		<i>riggu.</i>
116.	ئەن	<i>bit, bid.</i>	bitu, âkallu.			

130.		Cf. 114. is, <i>iz</i> , <i>iz</i> .		sillu.	141. 		<i>u</i> , <i>sham.</i>		Sukul.
131.				shamashshamu. alpu. litu. birum.	142. 		<i>un.</i>		nishu.
132.		am.		Airu. rimu.	143. 		Cf. 11. Cf. 12. <i>ia</i> , <i>it</i> , <i>it</i> .		idu.
133.		Cf. 72. shar, <i>shir</i> .		duru.	144. 		<i>da</i> , <i>ta</i> .		itu.
134.				eru. Tashritu	145. 				
135.				taru.	146. 		<i>i</i> .		
136.				narkabtu. Amurru. zumbu.	147. 		<i>ia</i> .		
137.		gur. mar.		al.	148. 		Cf. 156. <i>marut.</i>		
138.					149. 		Cf. 160. Cf. 159. Cf. 144.		Bélit.
139.									
140.				nikasu. tupsharru.					

150.		ash.		Shabātu. qâshu.	160.		kar, gar, qar.	
151.		ba.			161.		shu, qat.	
152.		ma.		mana.	162.		gal, qal.	
					163.			qâtu. girillu. bi'iru. Dîzu.
					164.			shâqû. tibû.
153.		zu.		burâzu.	165.			rabû.
				opsi.				paħāru. naphāru. parakku. Nisannu.
154.		Cf. 170.		kallâtu.	166.		Cf. 84. shun, rug.	
					167.		sha.	
155.		tur.		mâru. qâzru. mâru. mârlu.	168.		su.	erâbu. mashku. shindu. shênu.
				nappaħu.				
156.		zak, zaq.		imittu.	168a.		Cf. 141.	
					109.			lô.
157.		Cf. 149. Cf. 148.			170.		bur, pur.	parkalla.
158.		rab.		Ea.	171.		pish, kir, gir.	Rammuin.
					172.		u.	Ishtar.
159.					173.			

174.		<i>mi.</i>		<i>šillu.</i> <i>kablu.</i>	191.					<i>irgilu.</i> <i>shaplu.</i> <i>shaqilu.</i>
175.										<i>ü.</i>
176.				<i>kipātu.</i>	192.					<i>Sile</i> Cf. 221. <i>pat.</i>
177.		<i>gul, kul.</i>			193.					<i>kurmatu.</i>
178.		<i>muḥ.</i>		<i>eli.</i>	194.					<i>man, nish.</i>
179.		<i>ul.</i>			195.					<i>esh,</i>
180.		Cf. 225. Cf. 93. Cf. 204.		<i>Nergal.</i>	196.					<i>ru.</i>
181.		<i>lit, lit.</i>		<i>littu.</i>	197.					<i>irshu.</i>
182.		<i>nim,</i> Cf. 226.			198.					<i>napharu.</i>
183.					199.					<i>Papsukal.</i>
184.		<i>shi, lim.</i>			200.					<i>Cf. 21.</i>
185.		<i>ar.</i>			201.					<i>Cf. 58.</i>
186.					202.					<i>Cf. 264.</i>
187.				<i>Damqu.</i> <i>damáqu.</i> <i>surruppū.</i>	203.					<i>Cf. 267.</i>
188.		<i>ü.</i>								<i>lum.</i>
189.		<i>di, ti.</i>		<i>shulmu.</i> <i>dañnu.</i> <i>Dañnu.</i> <i>dinu.</i> <i>itti.</i>	204.					<i>Simānu.</i> <i>Simānu.</i> <i>libittu.</i>
190.		<i>ki, qi.</i>			205.					<i>balāṭu.</i>

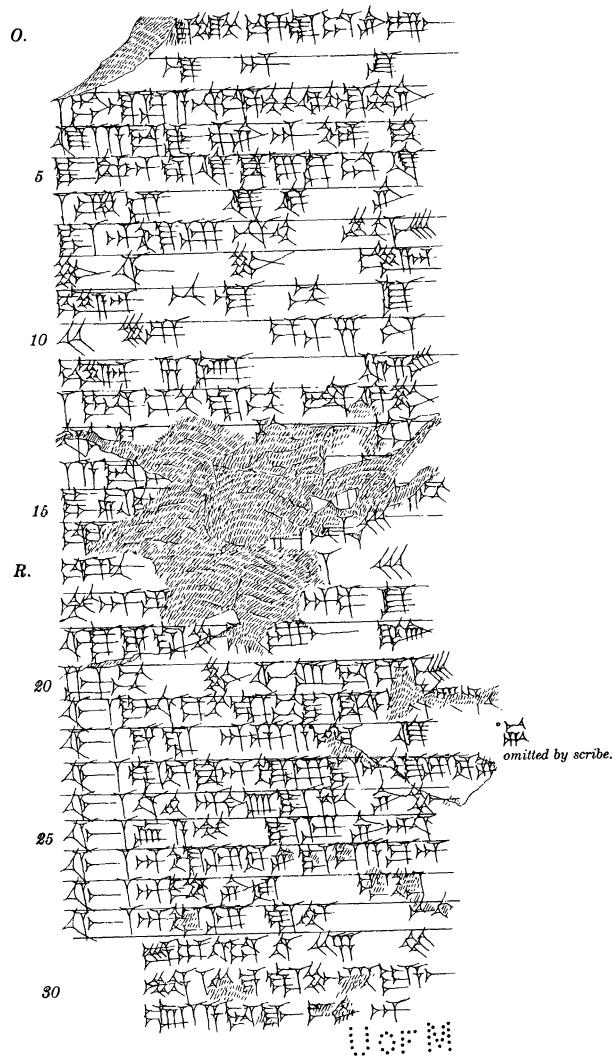
204.		<i>kish.</i>	<i>Kish.</i>	214a.	<i>kar.</i>		<i>Nisaba</i>	
				214b.			<i>ezibu.</i>	
205.		Cf. 68. <i>she.</i>		<i>sheum.</i> <i>zéru.</i> <i>shanashshammu.</i> <i>ipru.</i> <i>kipātu.</i> <i>Addiru.</i> <i>arāku.</i> <i>Sir.</i> <i>us, us, uz.</i> <i>shud.</i> <i>tir.</i> <i>li.</i> <i>tu.</i> <i>te.</i>	215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225.	<i>kan, kam.</i> <i>lish.</i> <i>ud, ut, tu,</i> <i>tam, par,</i> <i>pir.</i> <i>pi.</i> Cf. 214. Cf. 215.  <i>pi.</i>  <i>garak, kara,</i> <i>kar.</i> <i>tib.</i> <i>gab, zab.</i> Cf. 18. <i>bir.</i>		determ. <i>begallu,</i> <i>Rammin,</i>  <i>ámu.</i> <i>pišū,</i> <i>ašā,</i> <i>urra,</i> <i>Adab,</i> <i>Shamash,</i>  <i>supra.</i>  <i>libbu.</i>  <i>ebáru,</i>  <i>náru,</i> <i>gábu,</i> <i>namáru,</i>  <i>píriu.</i>

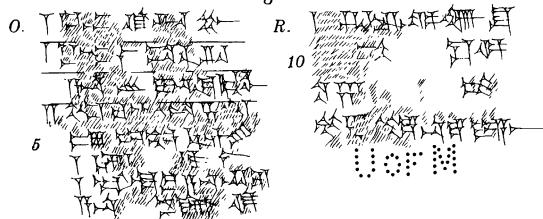
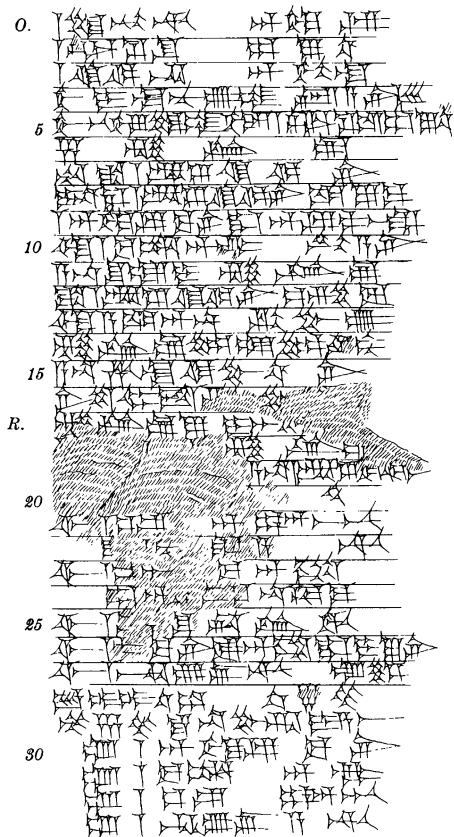
226.		bi.		tabu.	239.				shagalu.
227.		a', i', u'. 'a, 'i, 'u.			240.		Cf. 272. a.		aplu. tāmlu.
228.		im.		Rammān.					ugaru. nāru. Akkadu. eqlu.
229.		ab, ib, ub.			241.		Cf. 112. Cf. 151. ib, ip.		
					242.		kil, ḫab.		
					243.				sahūru. Apsū.
					244.				nāru.
					245.				narkabtu.
230.		bar, bir, bur, mur.		babullu.	246.		lu,		immeru. immeru.
					247.		kin, qin.		zikaru. Uliulu.
231.				sign of collectivity.					
232.		in.			248.				sissiktu.
					249.		ku, dur.		ashābu. qubātu. qime.
233.		sar, shar.		shaṭāru. kunukku. zammeru.					sissiktu.
234.		nar, lul.			250.				laḥru.
235.		dash, tash.		ana.	251.				
236.		me, shib.		plural sign.	252.		ṣar.		
237.				ashābu.	253.				
238.		lal.		plural sign.	254.		zuk.		shipātu.

255.		shuš.			šibšu.			nik.
256.		shul.			Bau.	269.		el.
257.		ig, ik, iq.			daltu.	270.		
258.		ur, lik, liq.			kalbu. milgarish, shiqlu.			
259.		fu.						
260.		gab, gap, žup.			karu. karu. Karú.	271.		Cf. 200. Cf. 201. tar, qud.
260.						272.		sha, gar.
261.		shu.			rashū.			
262.		Cf. 58.						qištu.
263.		dam.			ashšatu. tamqaru.	273.		niškisu. miksu.
264.		šu.				274.		ripšu.
265.		nin.			bēltu. Bēlit. uniku. kussd.	275.		nikasu. makkuru.
266.		gu.						ḥalqu. zittu.
267.					amtu.			kudimmu. kaspu. ḥurāṣu.
268.					nangaru.	154 a.		Sabi.
						252 a.		ra. bul.

# CUNEIFORM TEXTS







4

O. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*  
 15 *Behold he is before you*

R. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*

5

O. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*  
 15 *Behold he is before you*

Lo. E. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*  
 R. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*  
 15 *Behold he is before you*

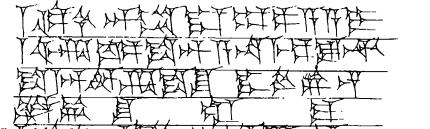
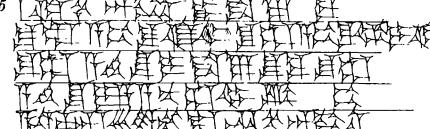
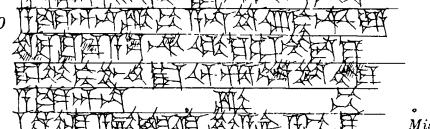
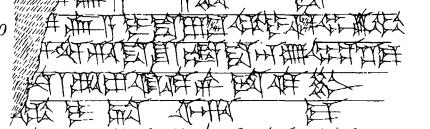
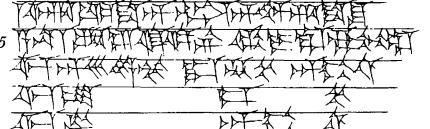
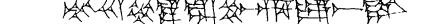
6

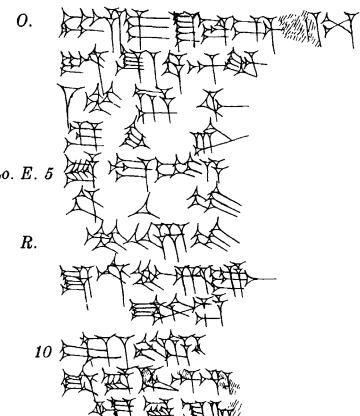
O. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*  
 15 *Behold he is before you*

Lo. E. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*

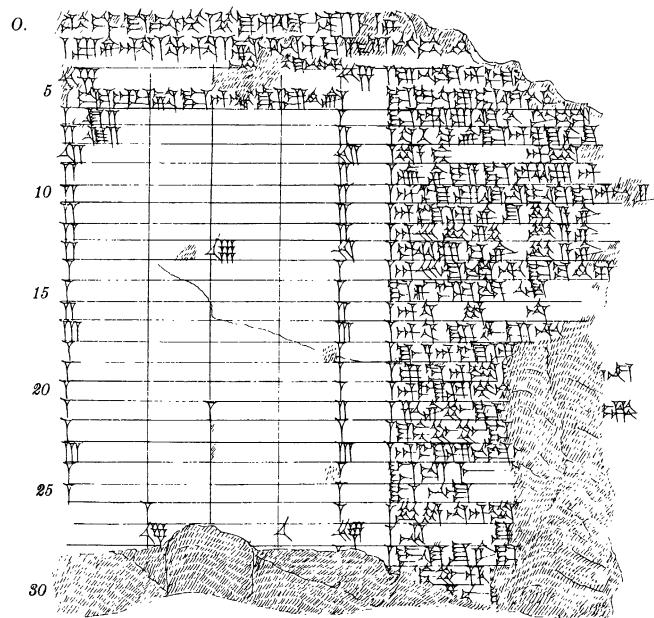
R. *He is not here*  
 5 *He has gone into the city*  
 10 *Behold he is before you*



- O. T. 
- 5 
- 10 
- 15   
*Mistake of scribe for A.*
- R. 
- 20 
- 25 
- 30 

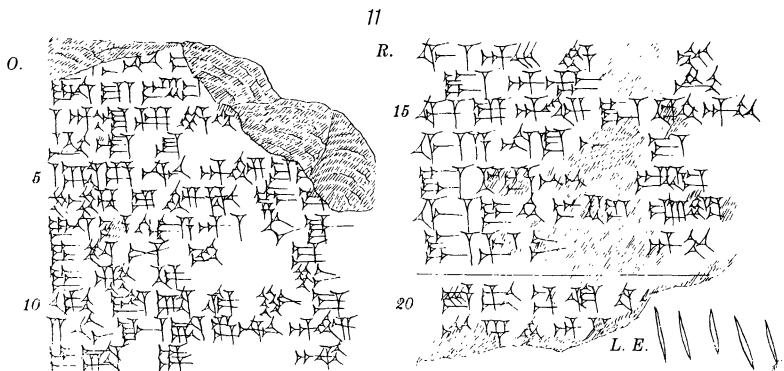
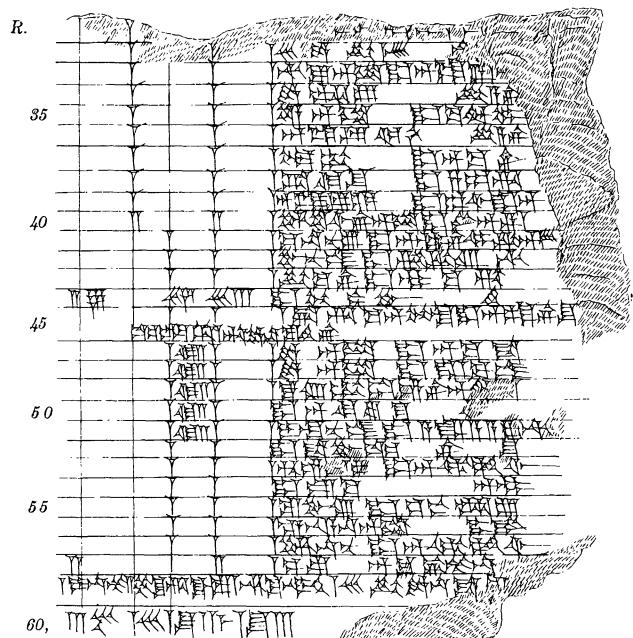


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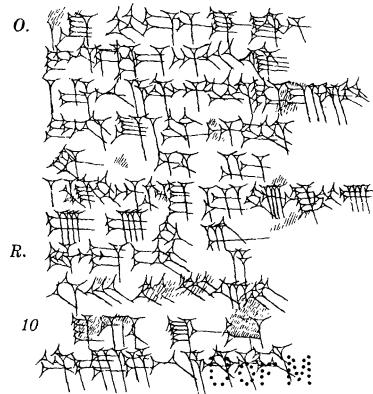
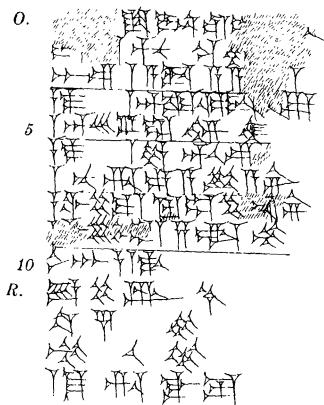
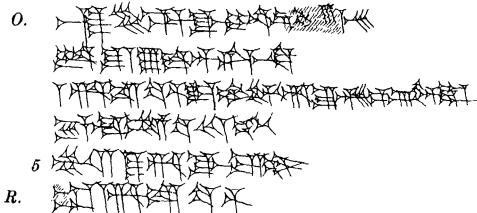
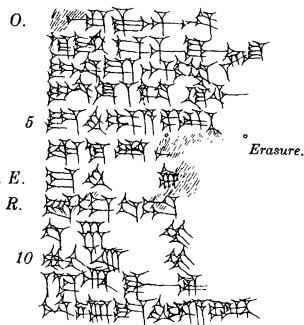


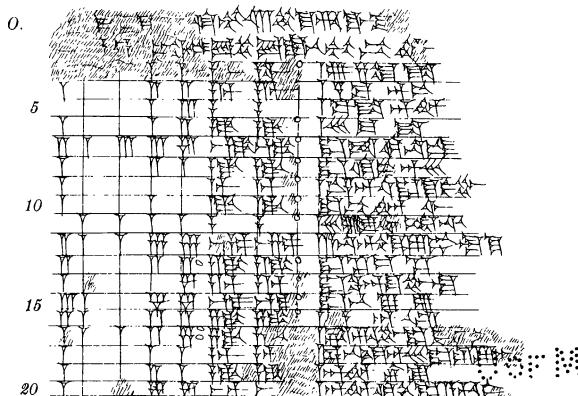
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*Pl. 7*



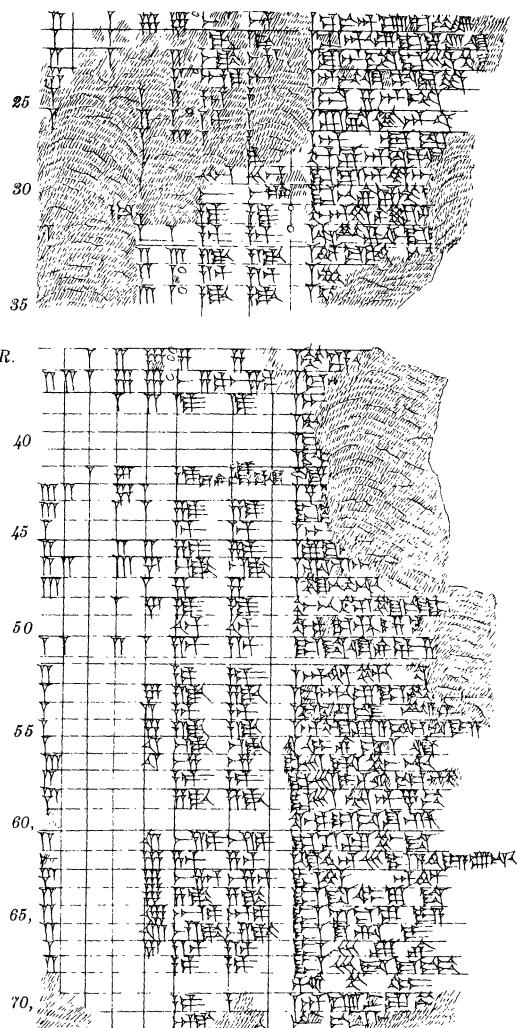




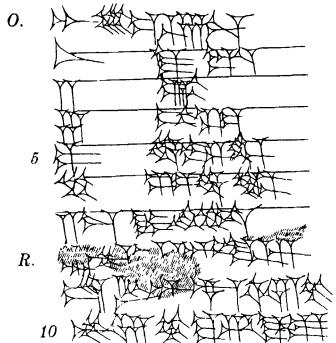


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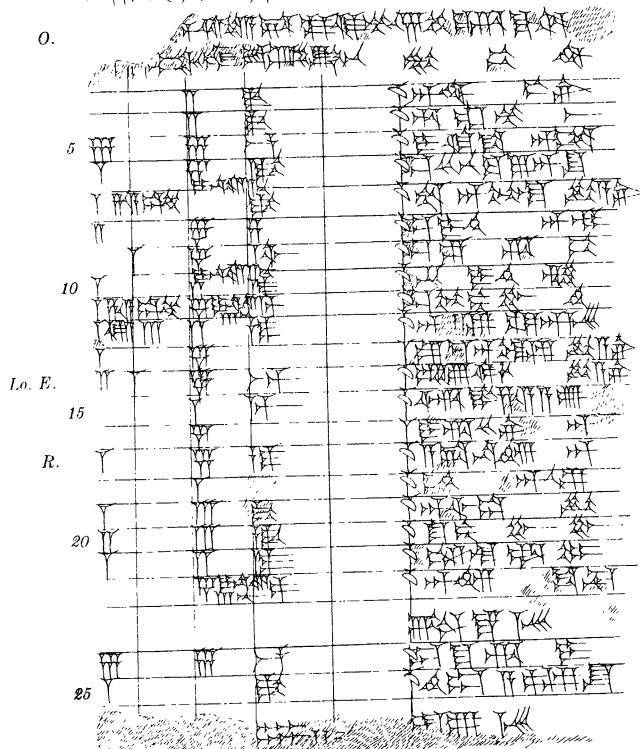
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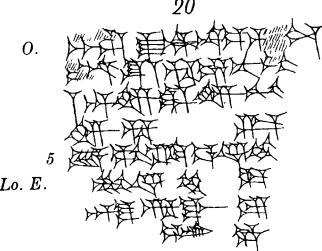
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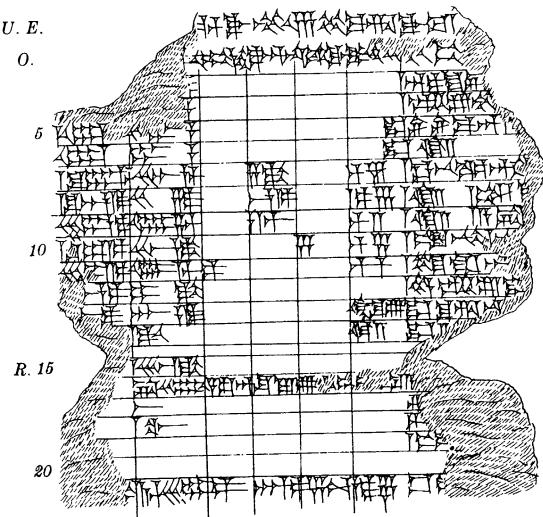
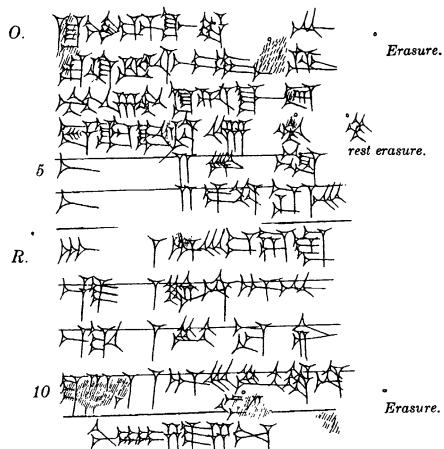


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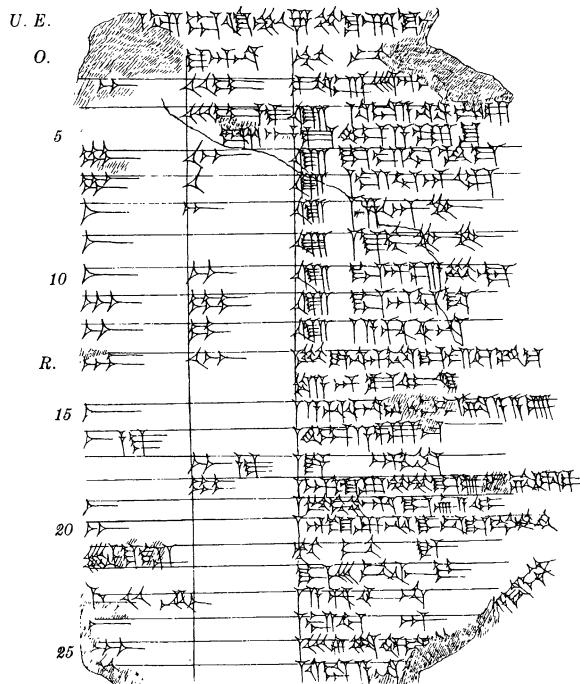


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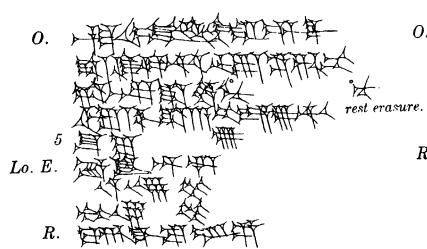




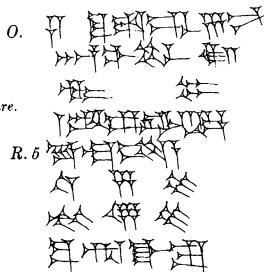
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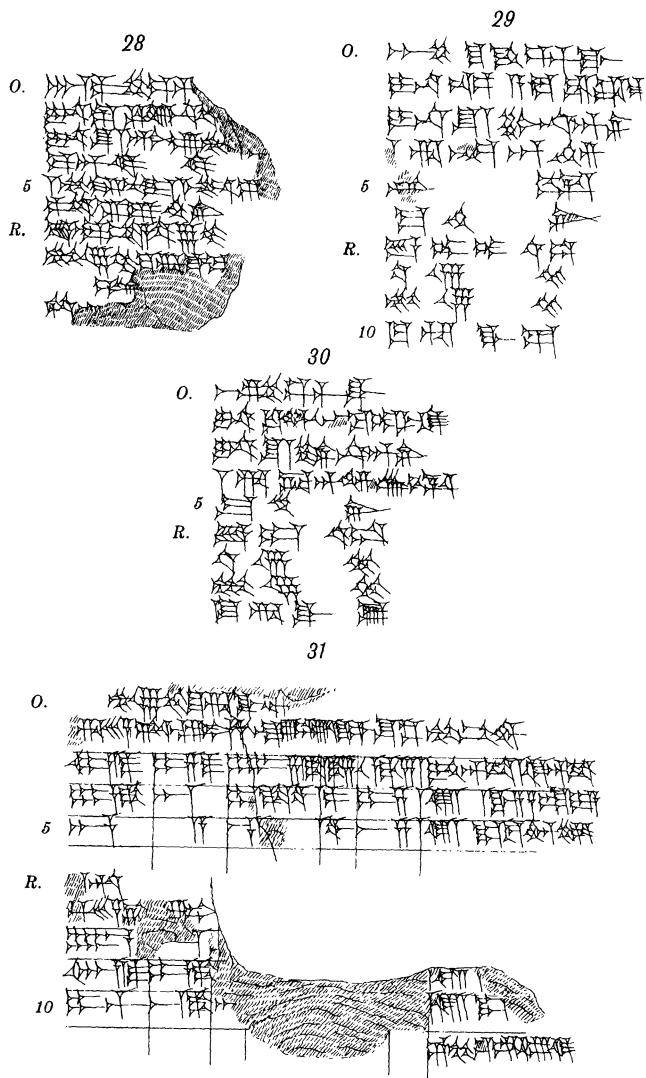


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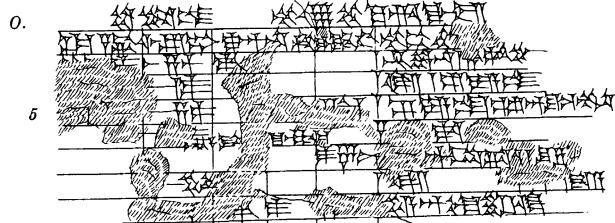


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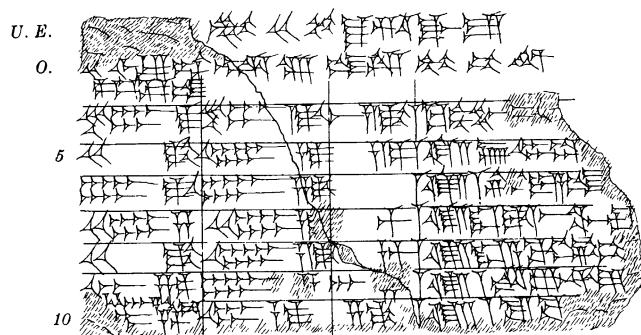




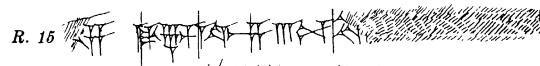
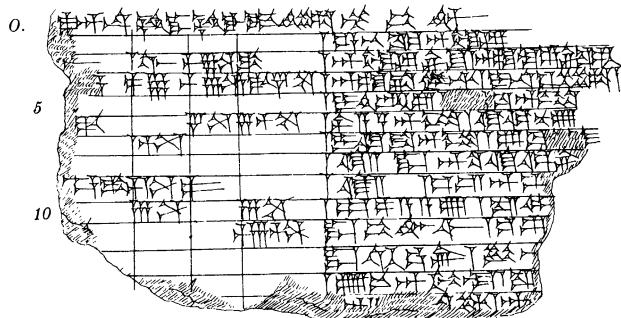
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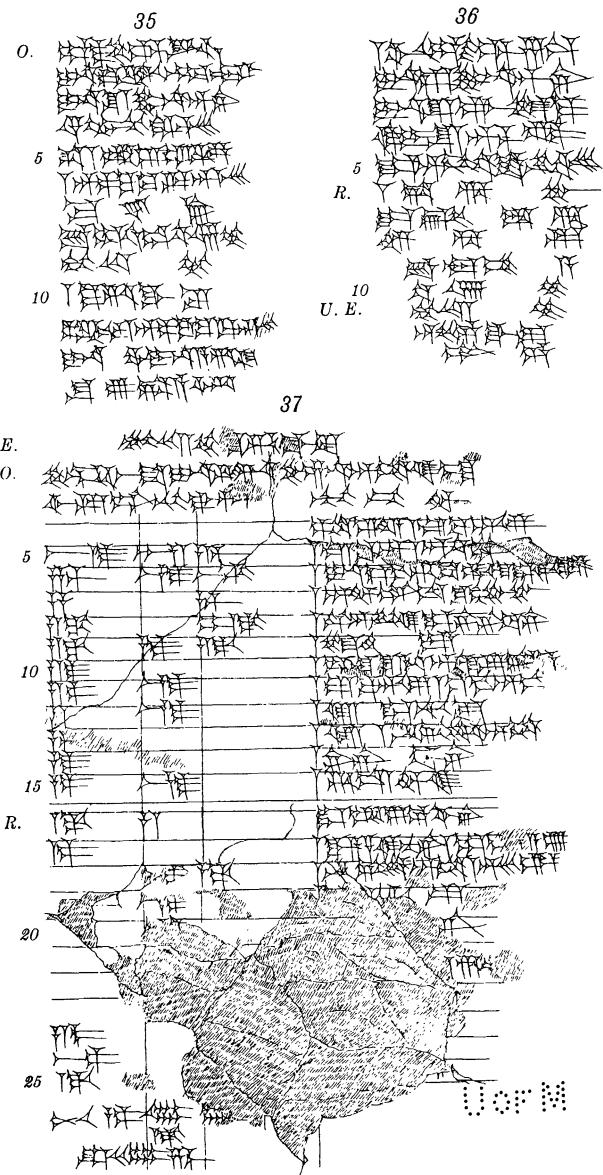
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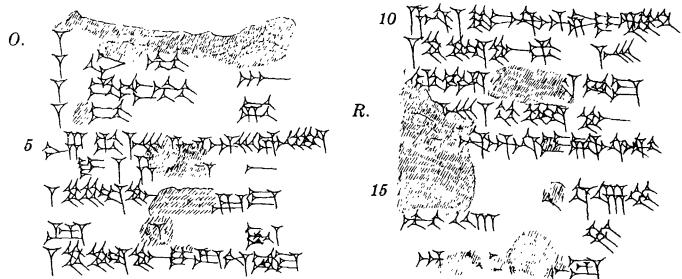
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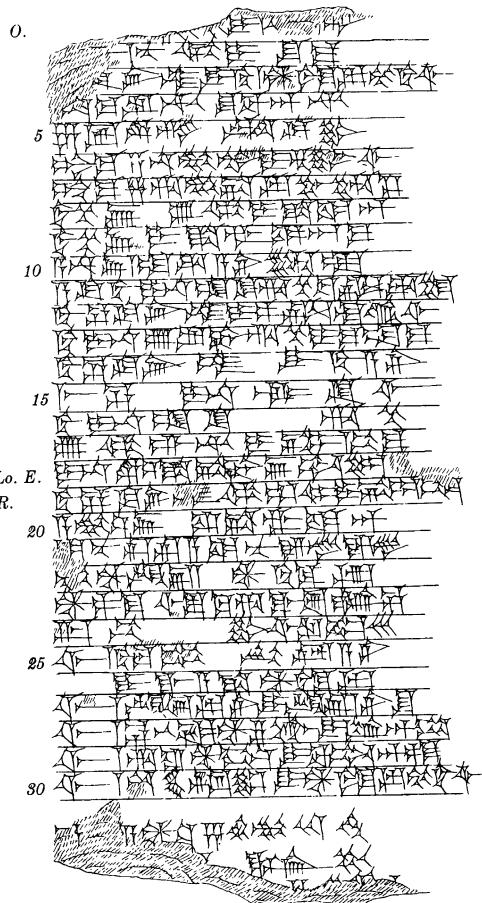
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39



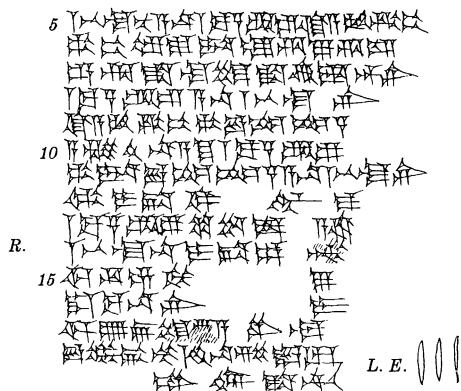
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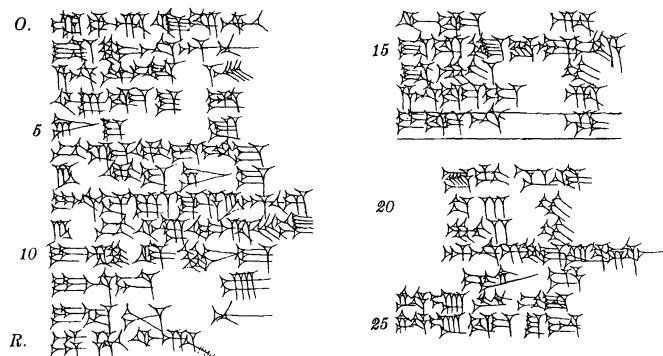
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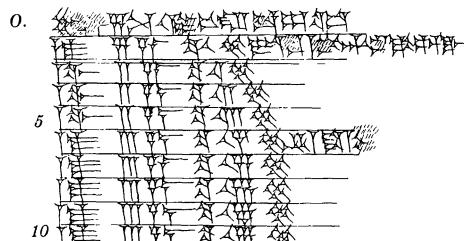
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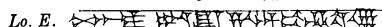
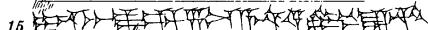
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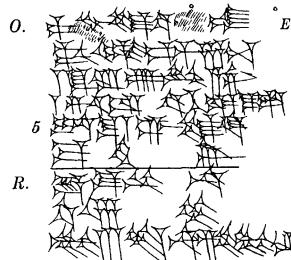
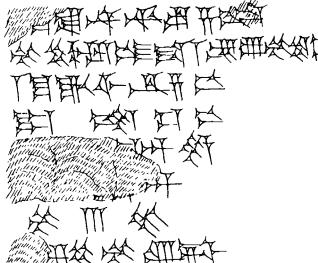
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Lo. E. R. 15 

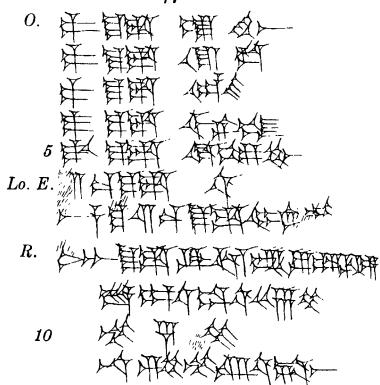
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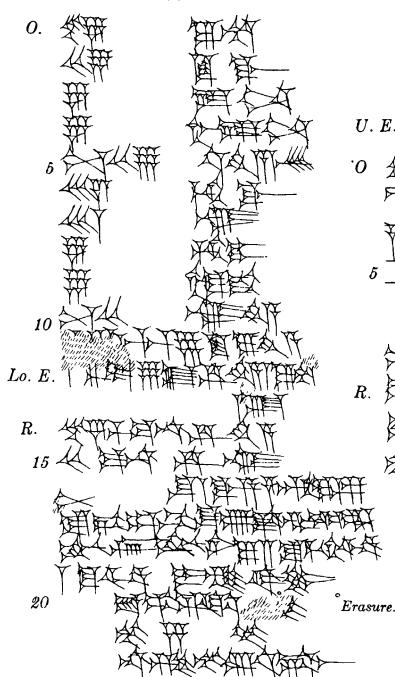
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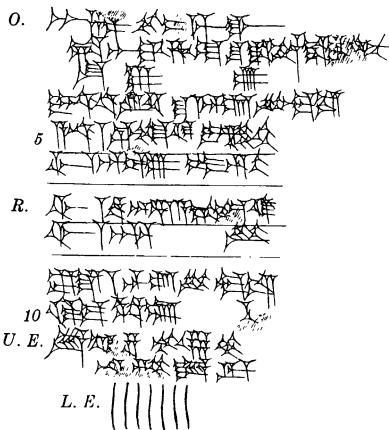

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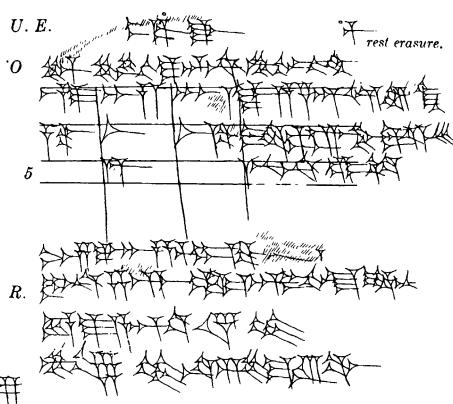
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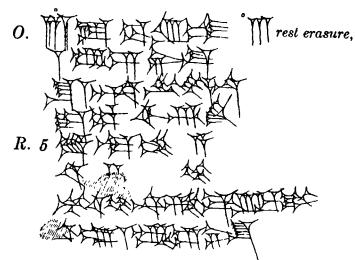
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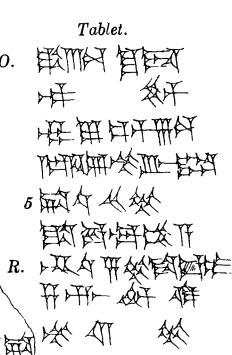
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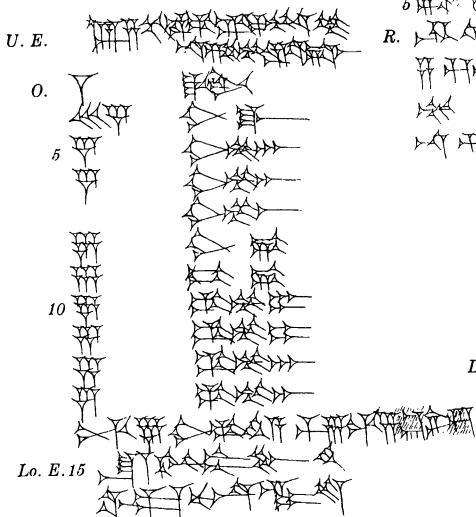
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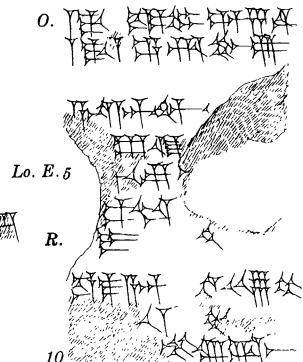
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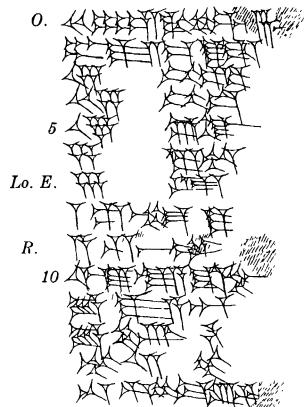
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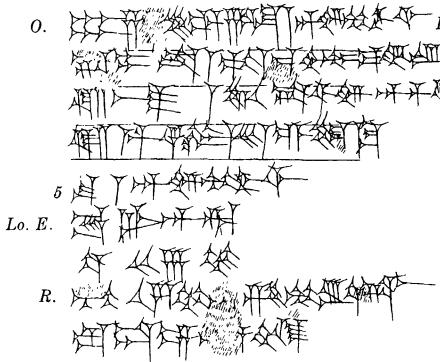
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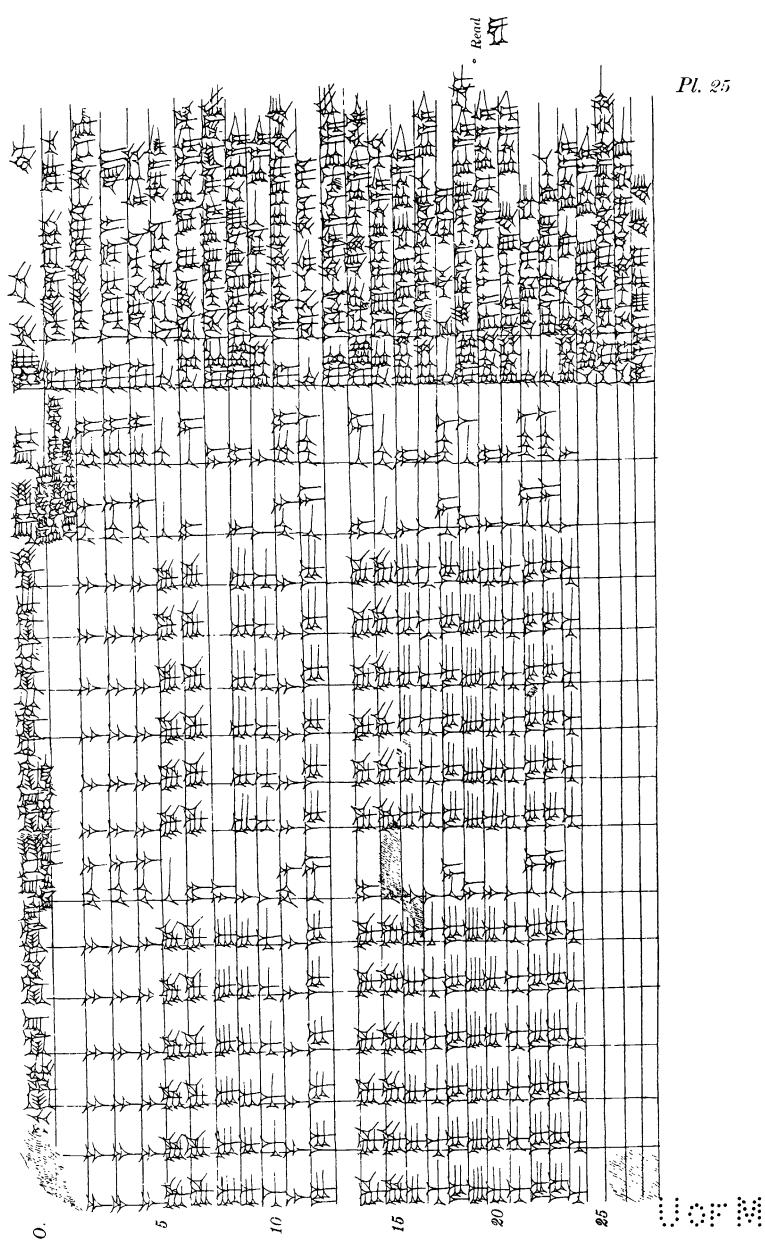


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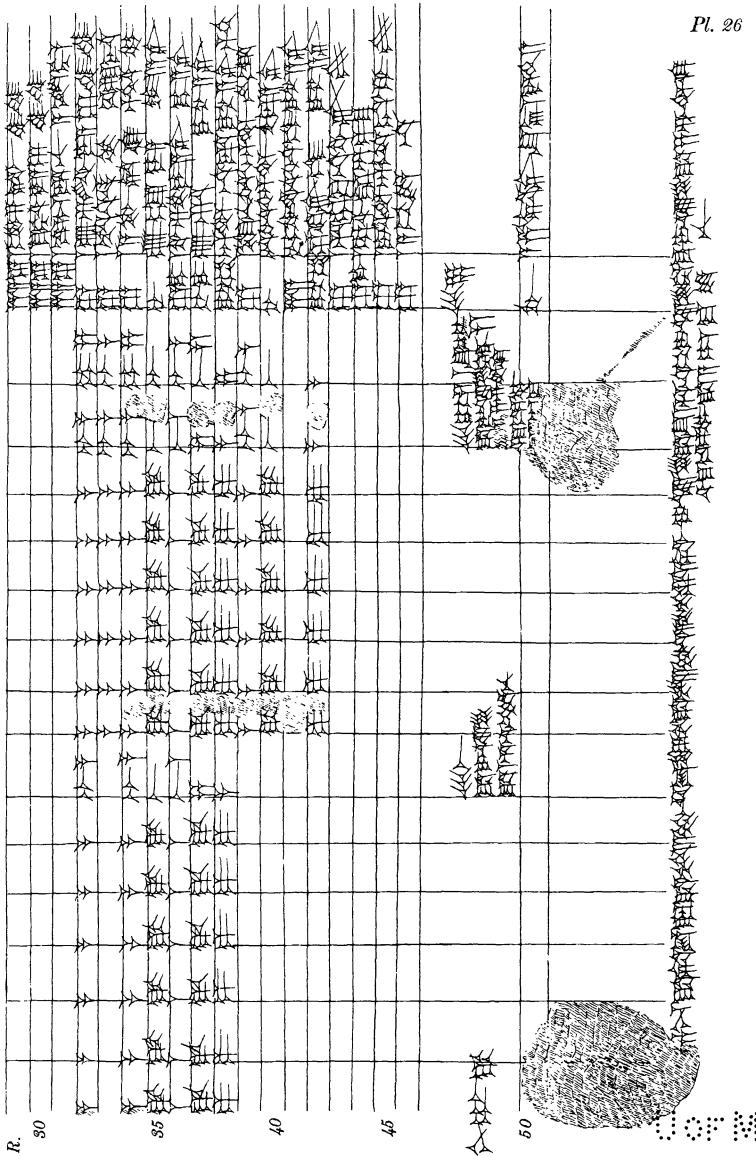


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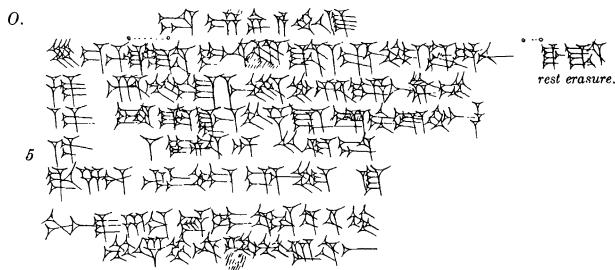
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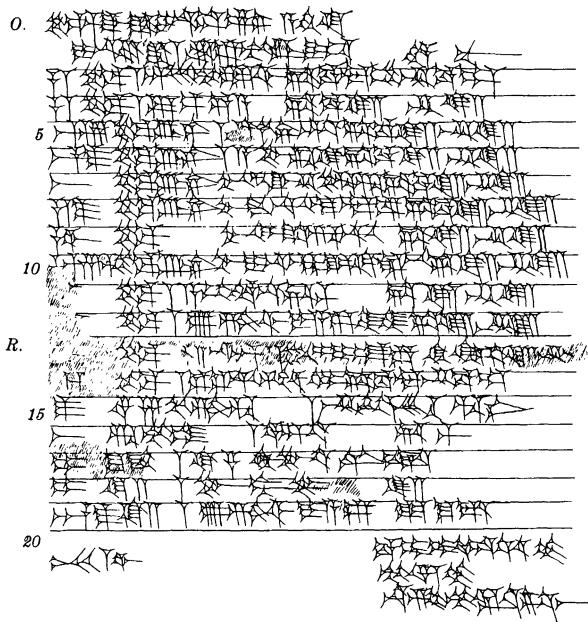


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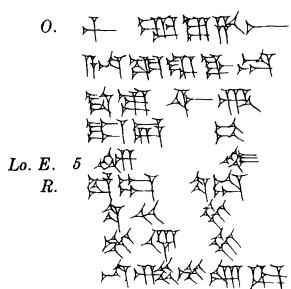


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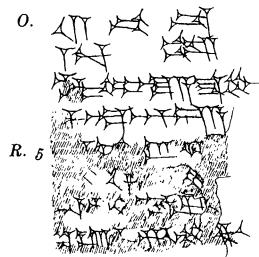
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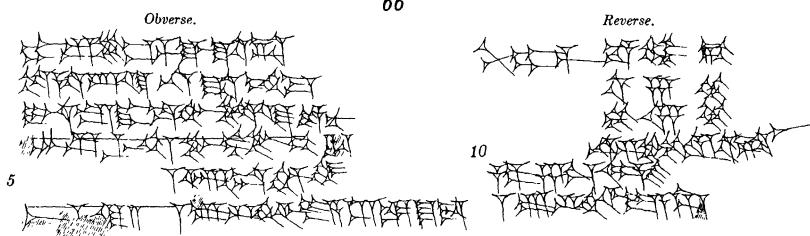
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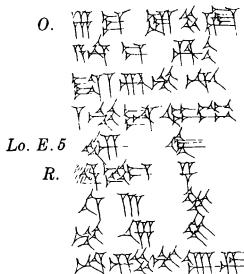
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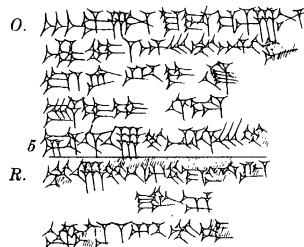
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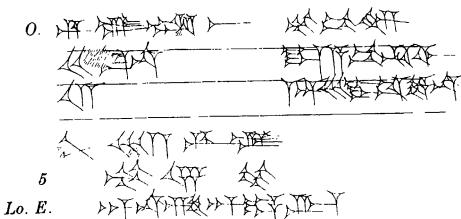
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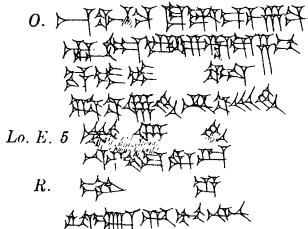
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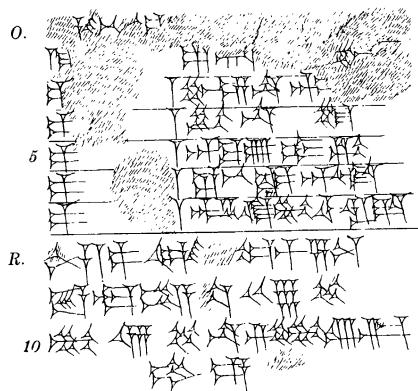
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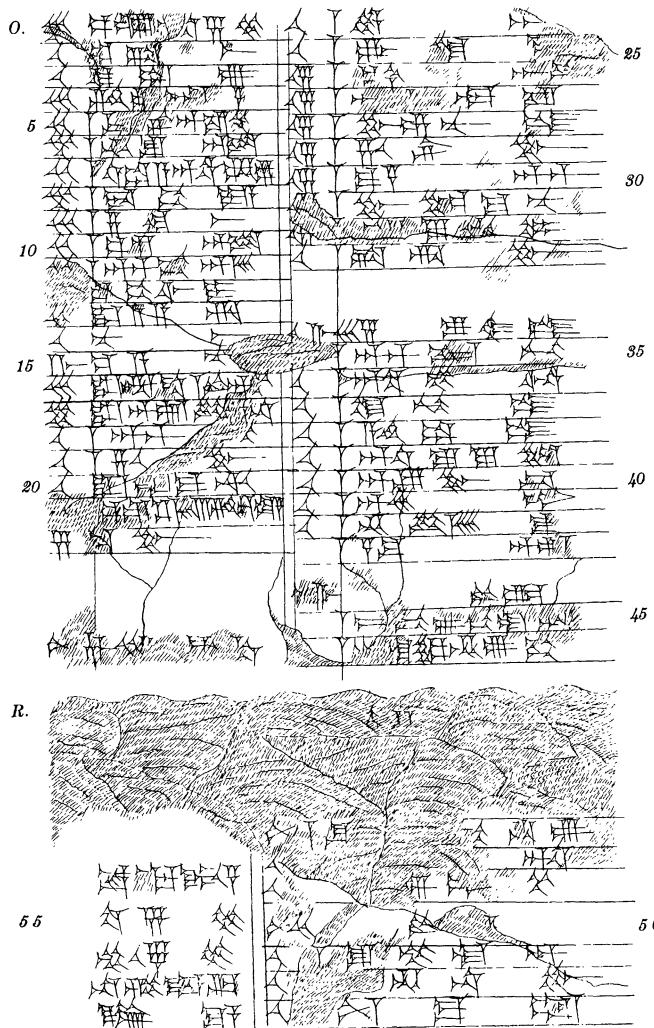


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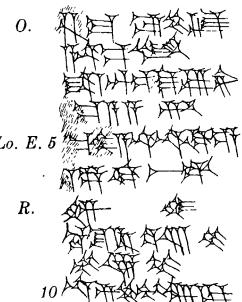


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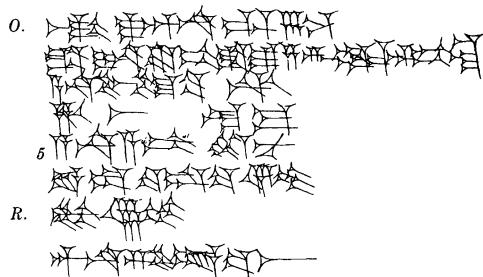




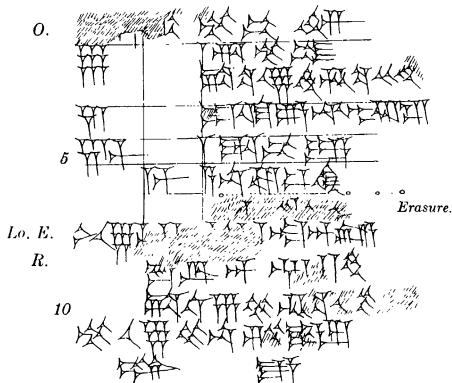
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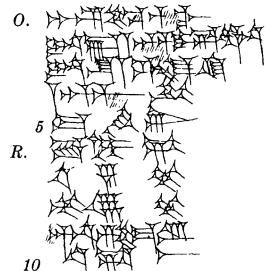
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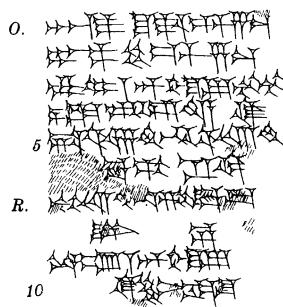
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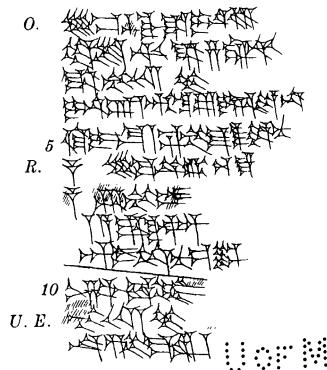
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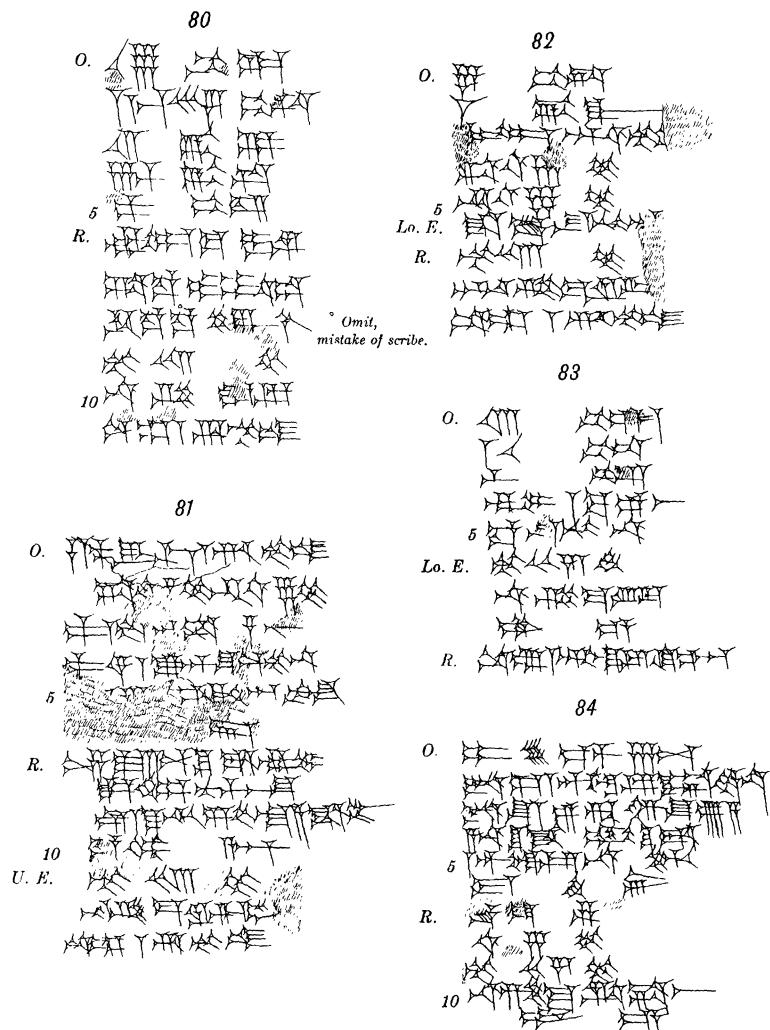


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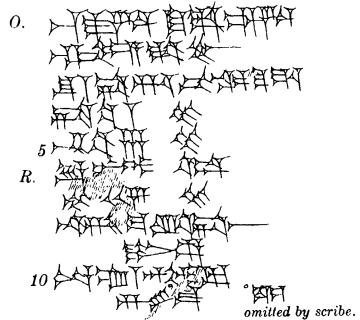
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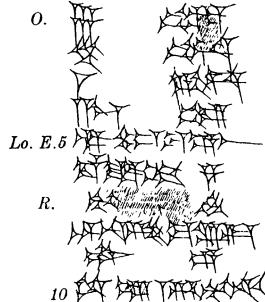


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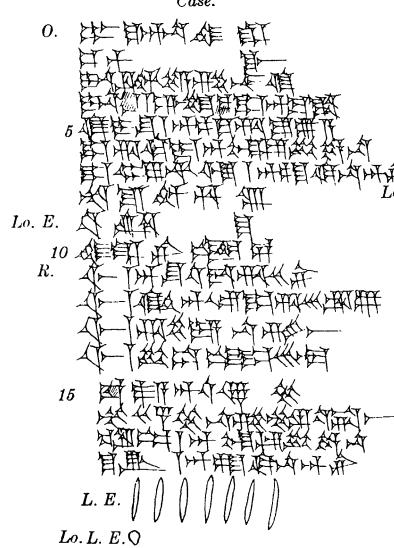
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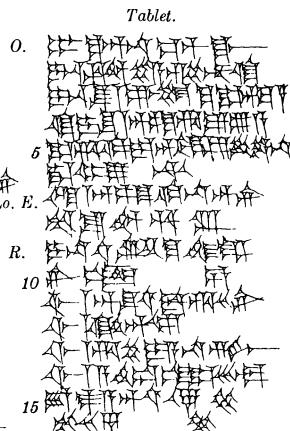
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86

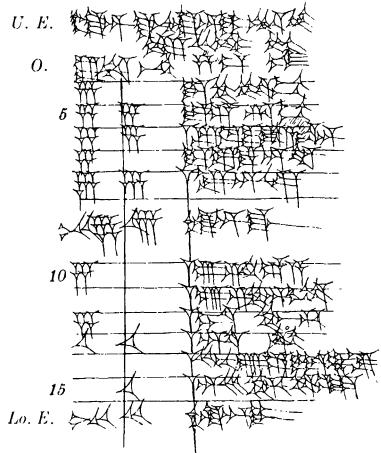


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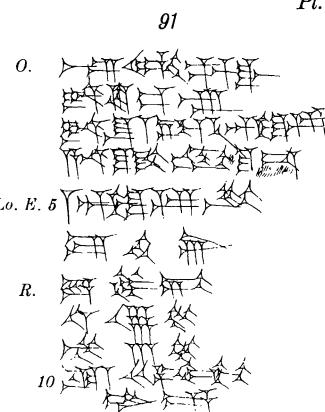
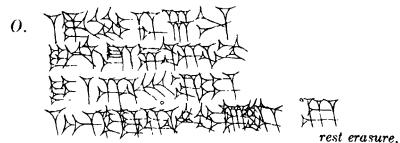
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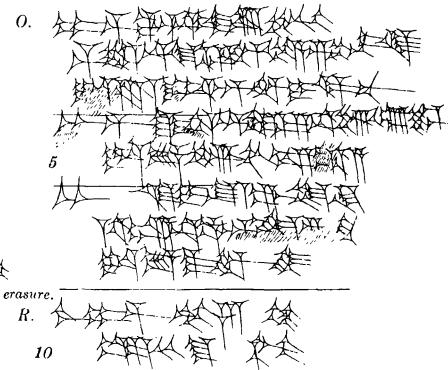
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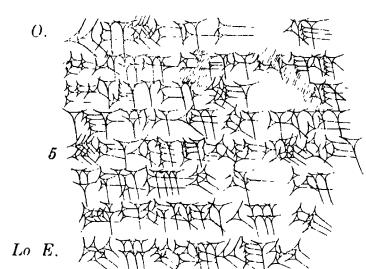
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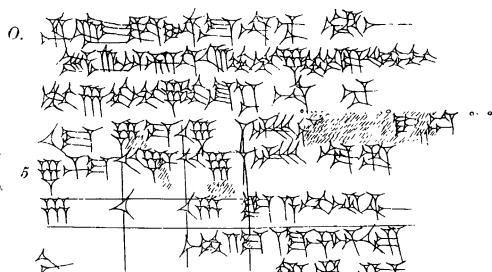
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93



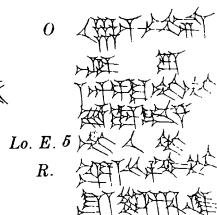
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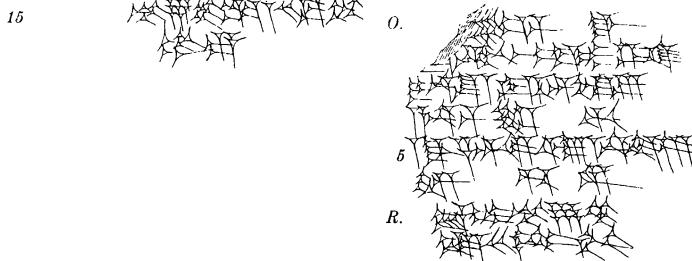
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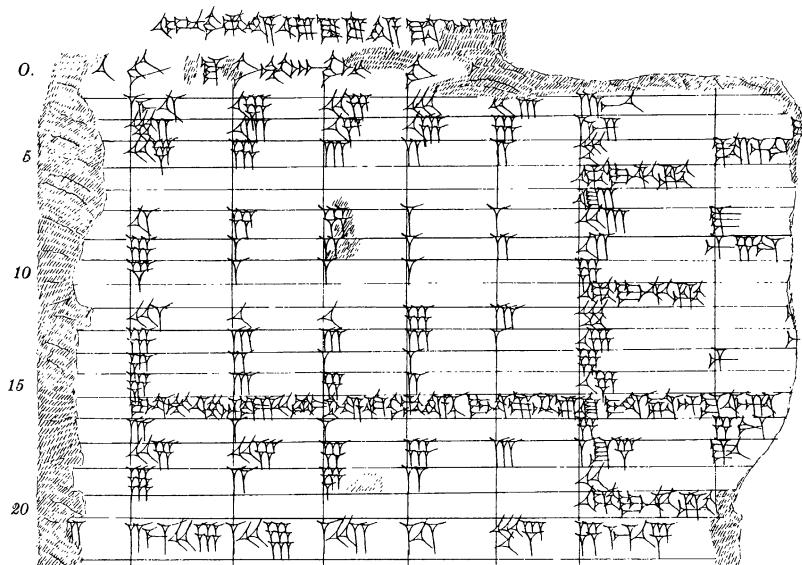
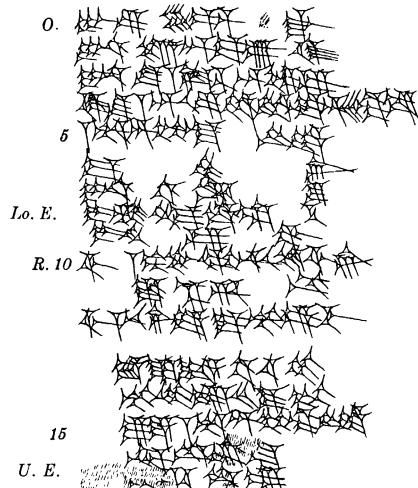


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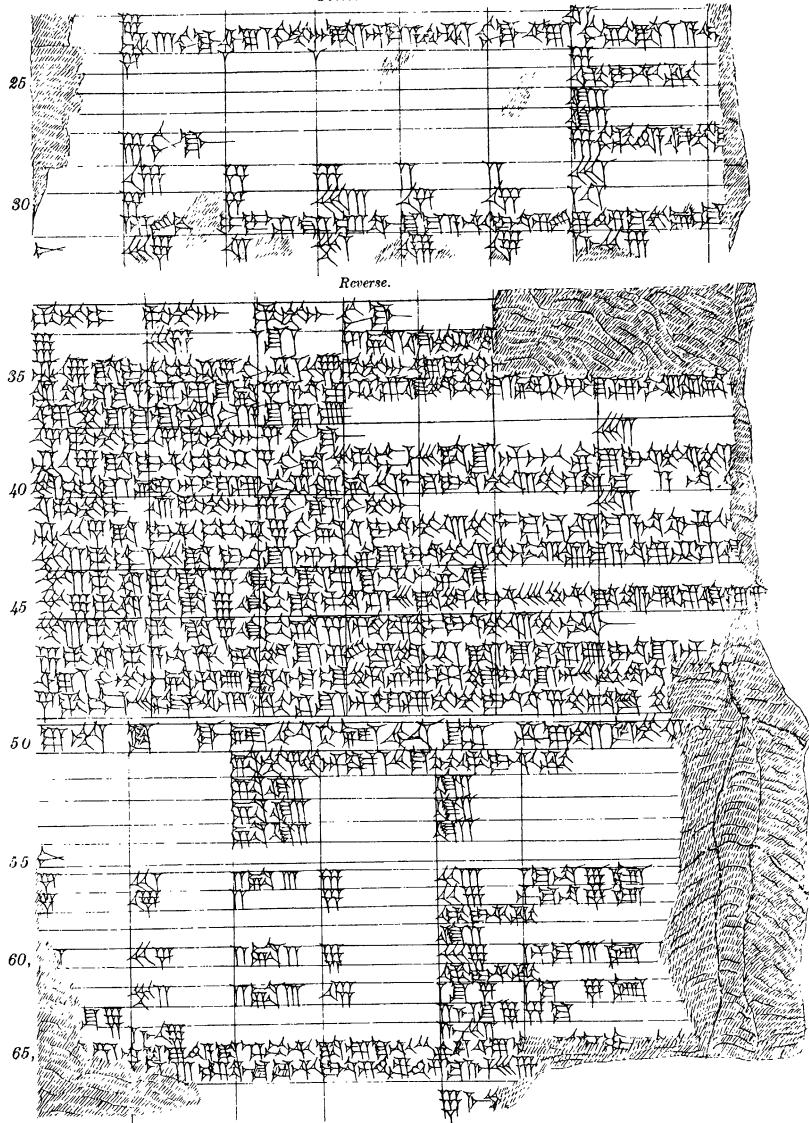
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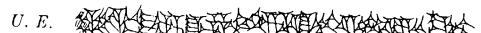
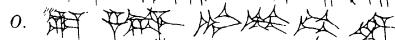


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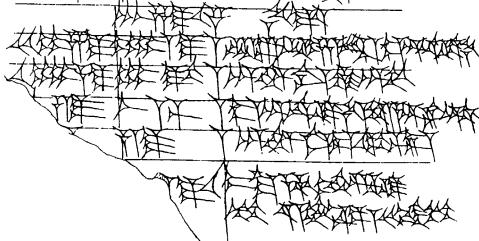
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100

U. E. O. 

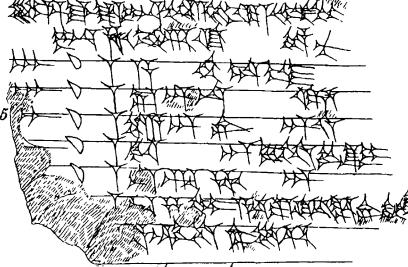
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102

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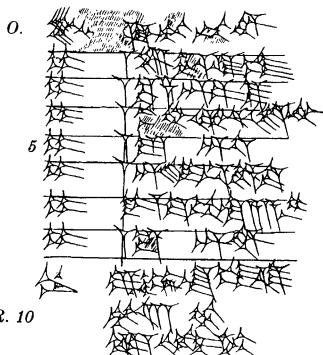
R. 10



103

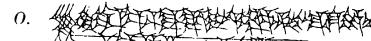
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R. 10

101

O. 

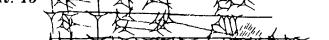
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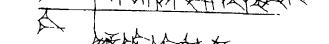
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R. 15



20



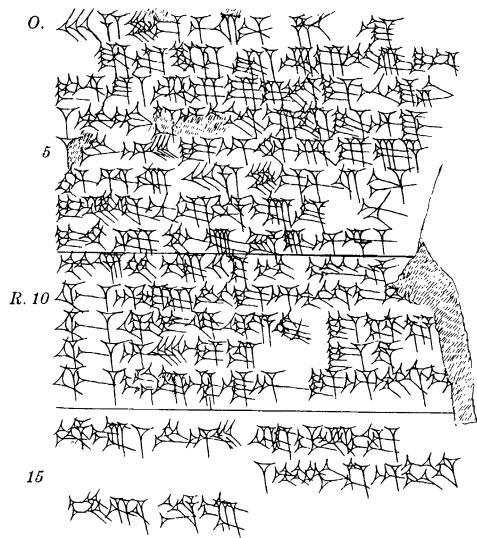
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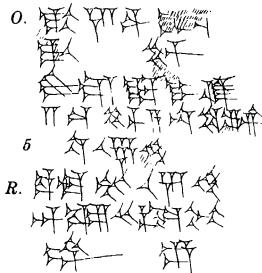
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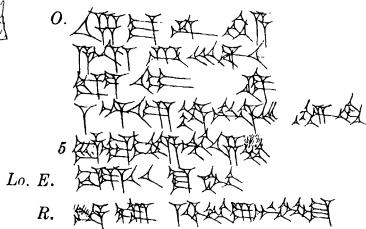
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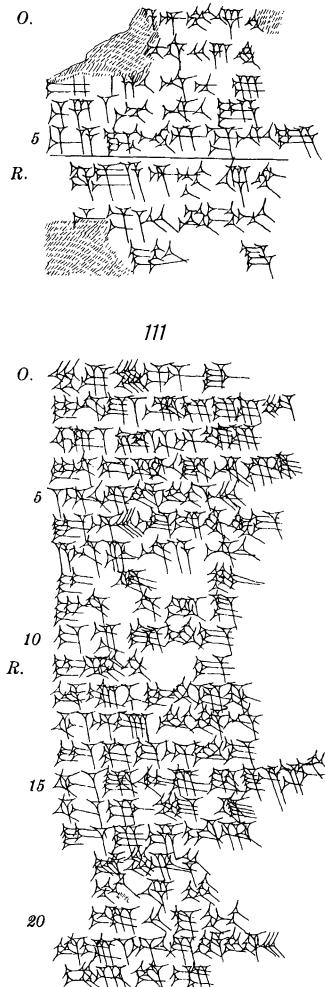
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108



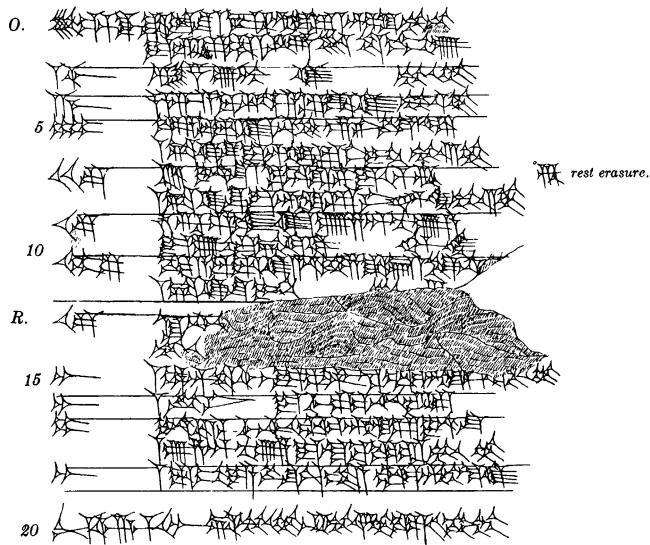
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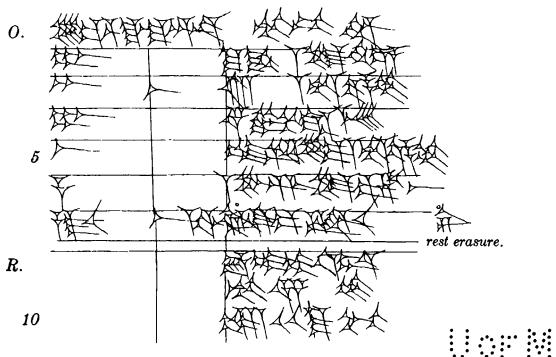
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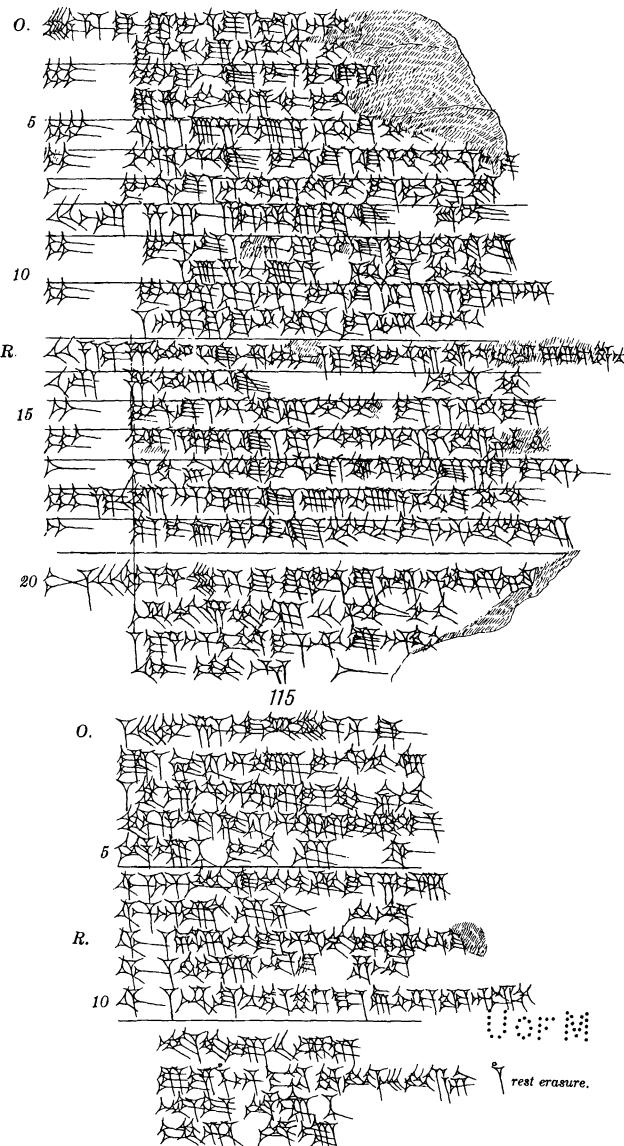


112

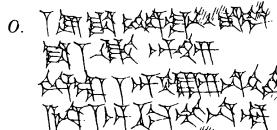


113

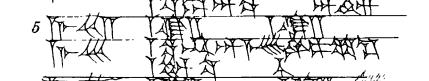
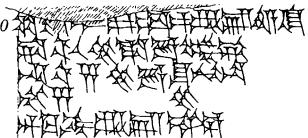




116

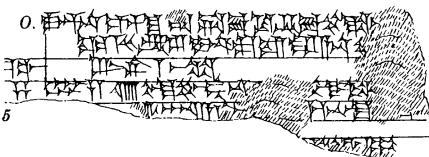
- O.   
 5   
 R.   
 10 

118

- O.   
 5   
 10   
 15   
 R.   
 20   
 25   


UOFM

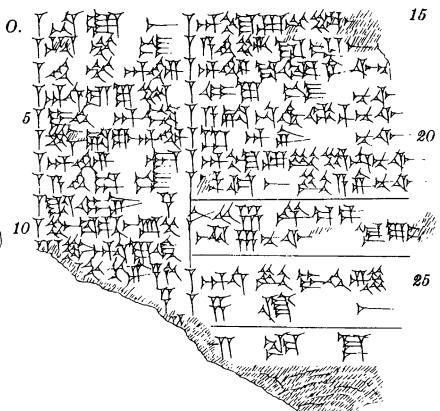
117



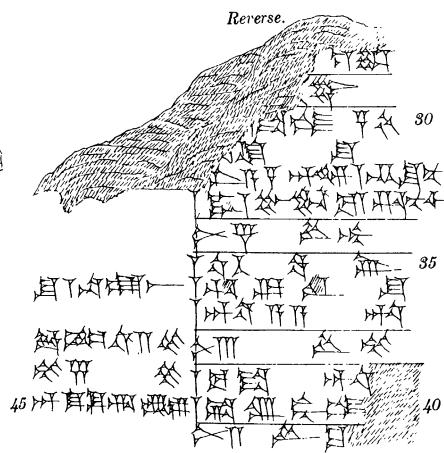
119



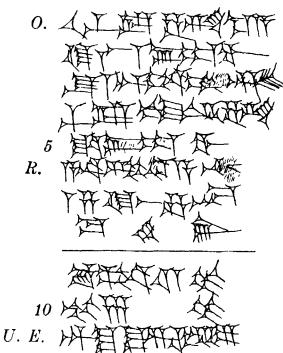
120



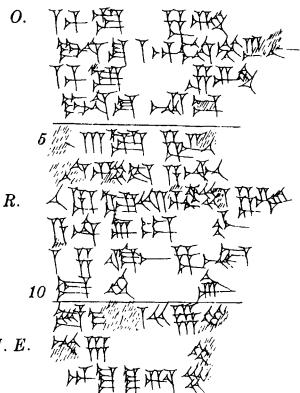
Reverse.



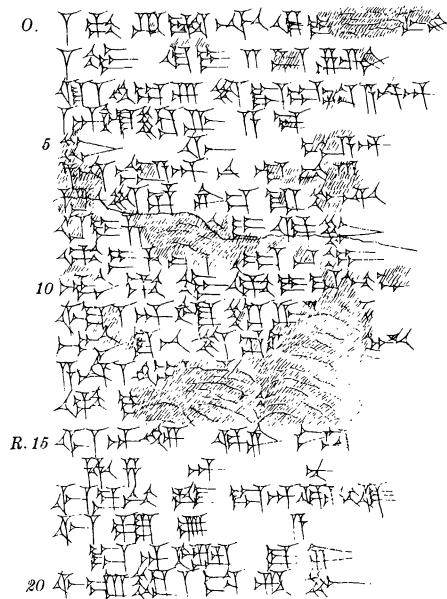
121



122

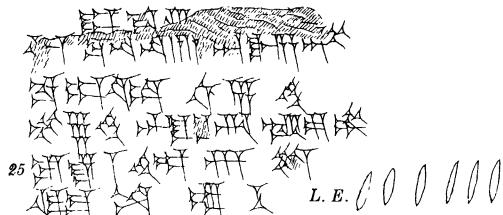


123



*Continued*

*Pl. 47*

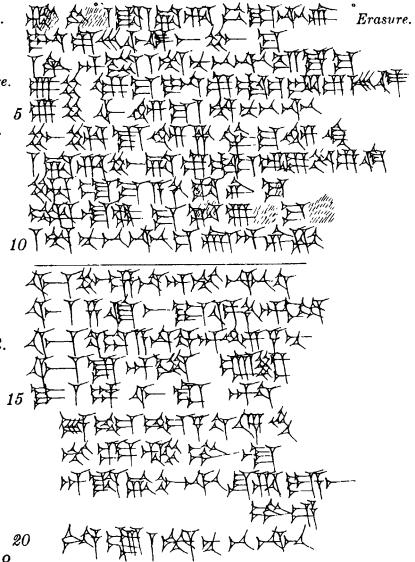


194

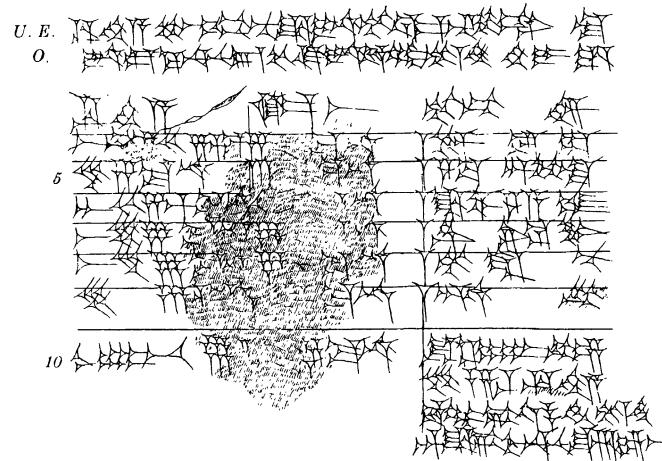
O.		*  rest mistake of scribe.
5		
L. E.		
10		
R.		
15		
U. E. 15		
L. E.		*  rest erasure.

125

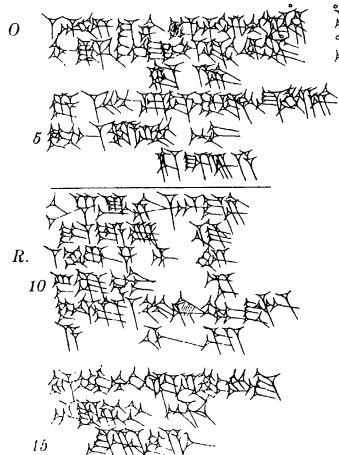
	Obverse.	Reverse.
5		
10		
15		



128



126



U. E.

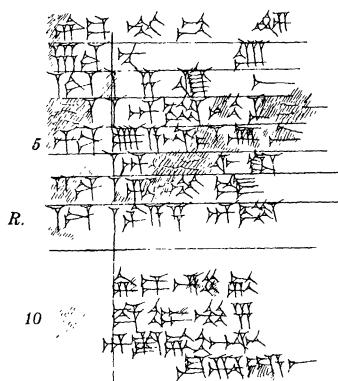
O.



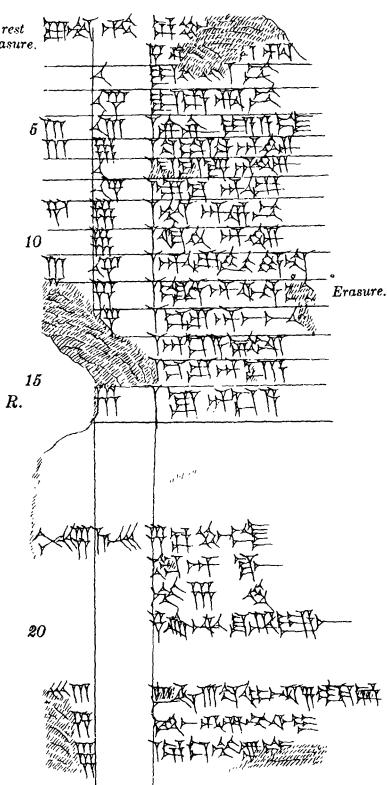
129

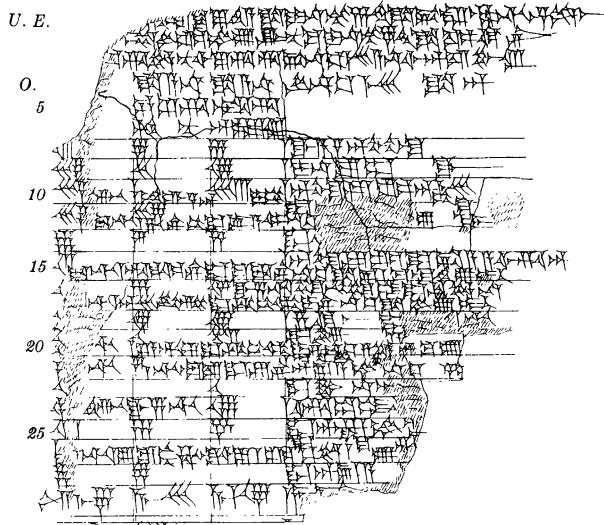


130

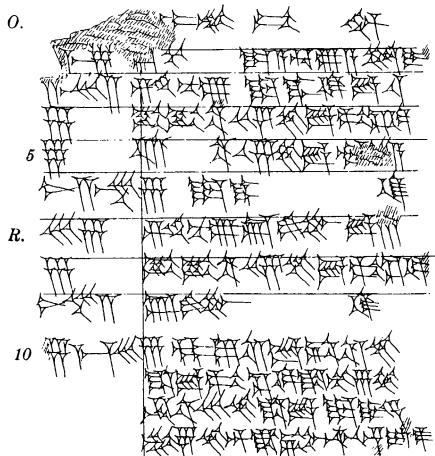


131

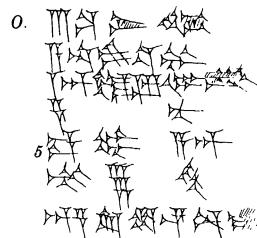




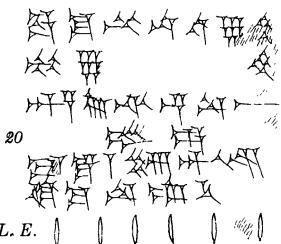
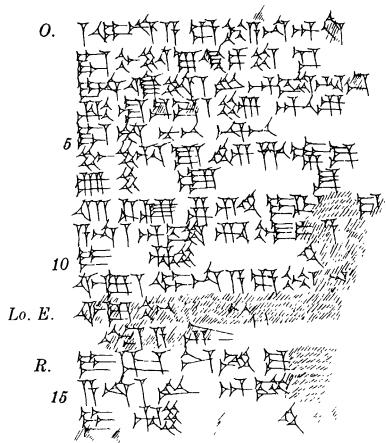
133



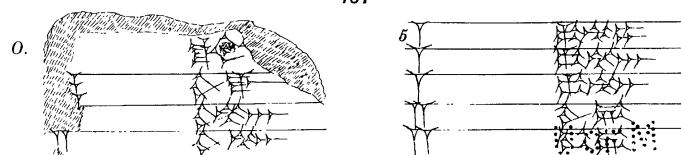
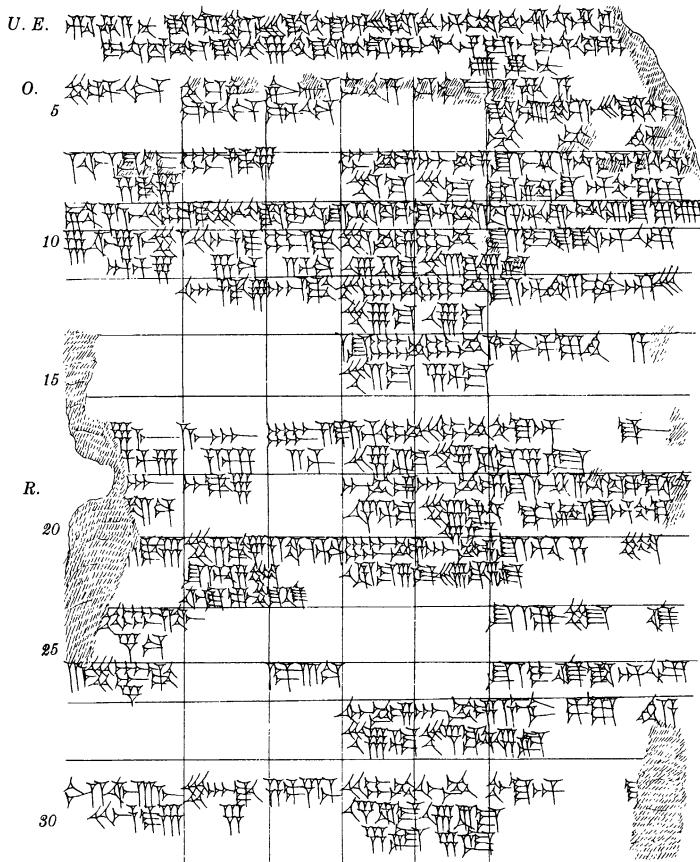
134



135

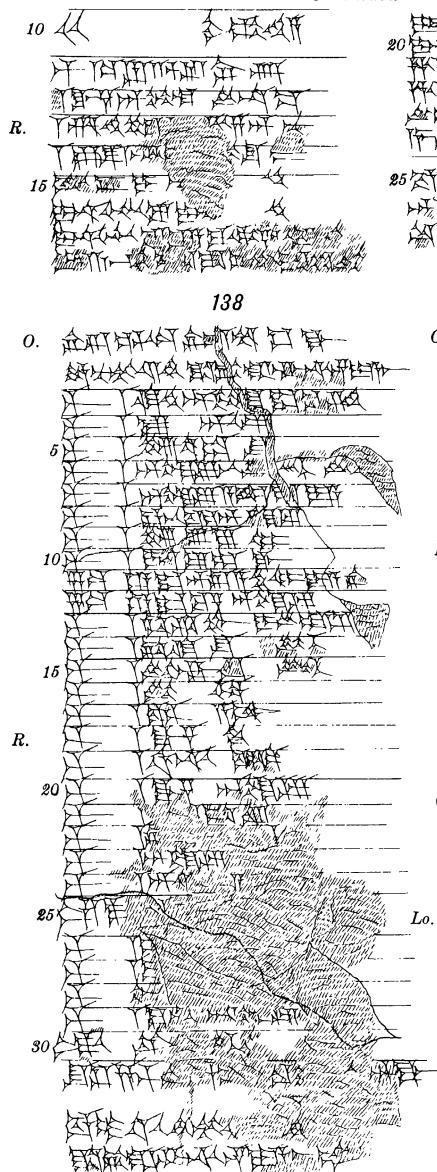


UOPM

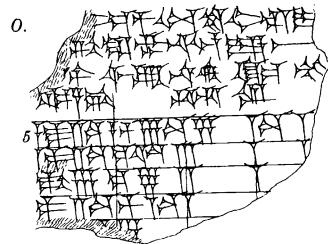


*Continued*

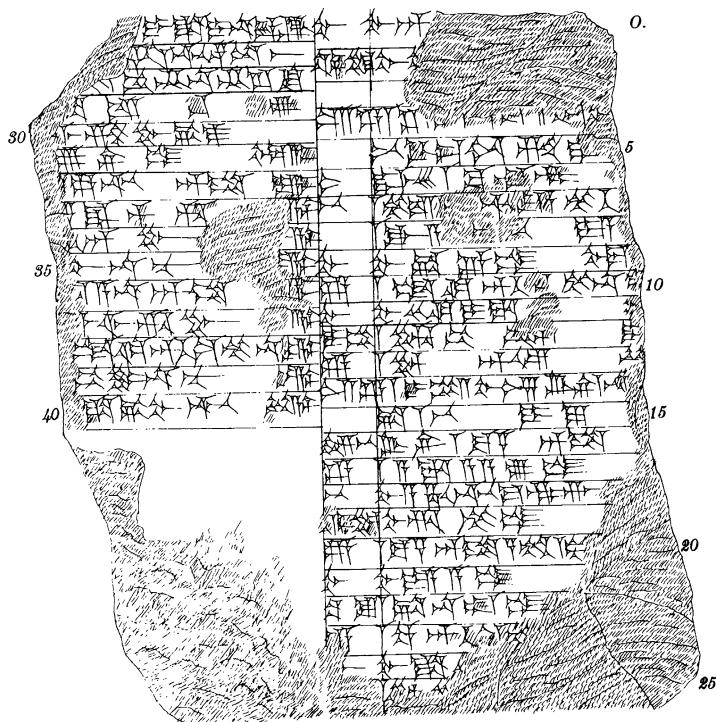
*Pl. 53*



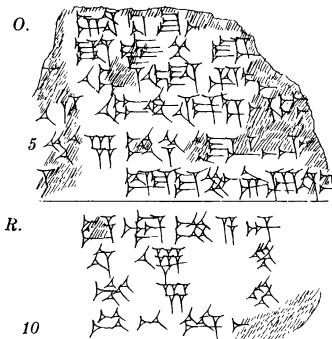
141



142



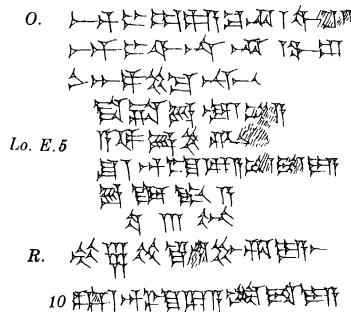
143



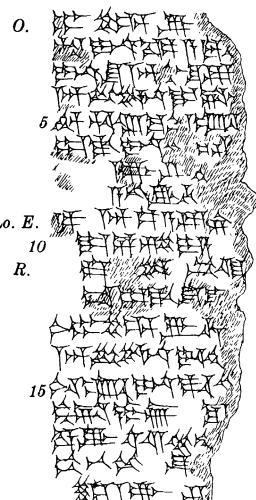
144



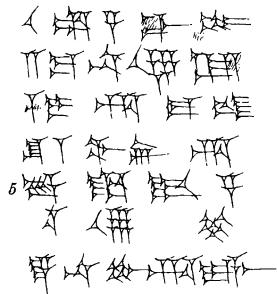
3 a.



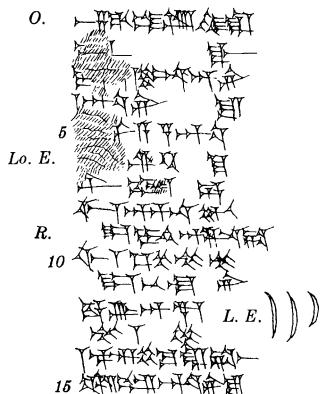
145



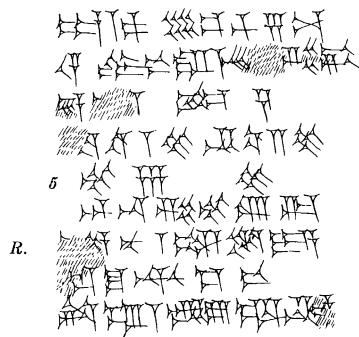
9 a.



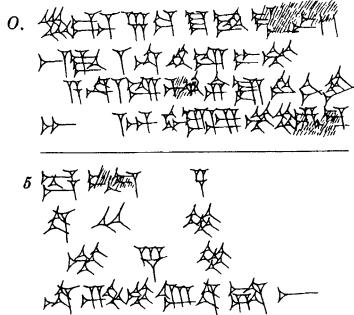
41 a.



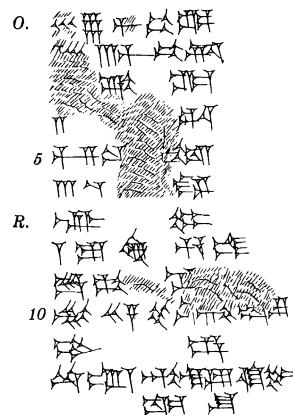
48 a.



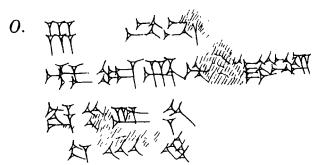
46 a.



80 a.



87 a.



UOPM

56 a.

- O. 0. 纵向的平行线和横线，形成格状结构。  
 5. 纵向的平行线和横线，形成格状结构。  
 10. 纵向的平行线和横线，形成格状结构。  
 15. 纵向的平行线和横线，形成格状结构。  
 20. 纵向的平行线和横线，形成格状结构。
- R. 25. 纵向的平行线和横线，形成格状结构。  
 30. 纵向的平行线和横线，形成格状结构。

纵向的平行线和横线，形成格状结构。

UOFM

0. 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

5 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

10 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

15 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

20 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

25 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

R. 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

30 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

35 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

40 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

45 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

50 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

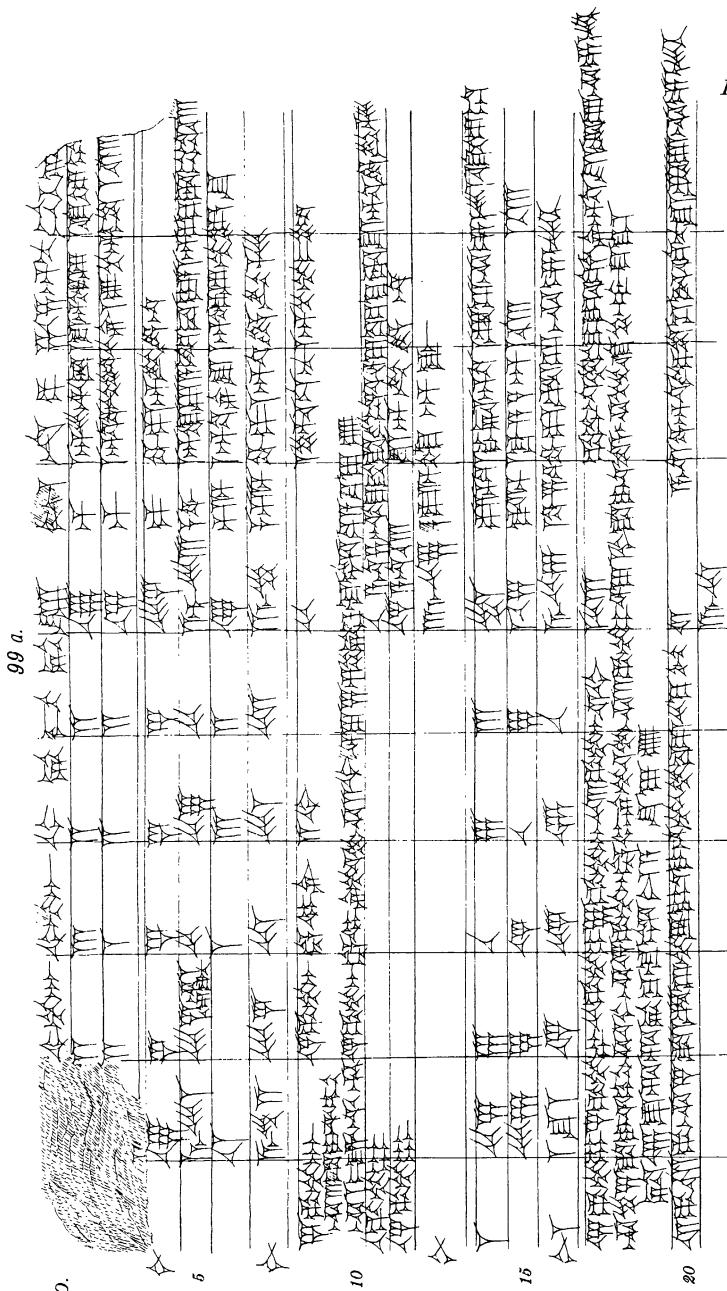
55 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

60 父兄の事は、おまかせをあつた。  
父兄の事は、おまかせをあつた。

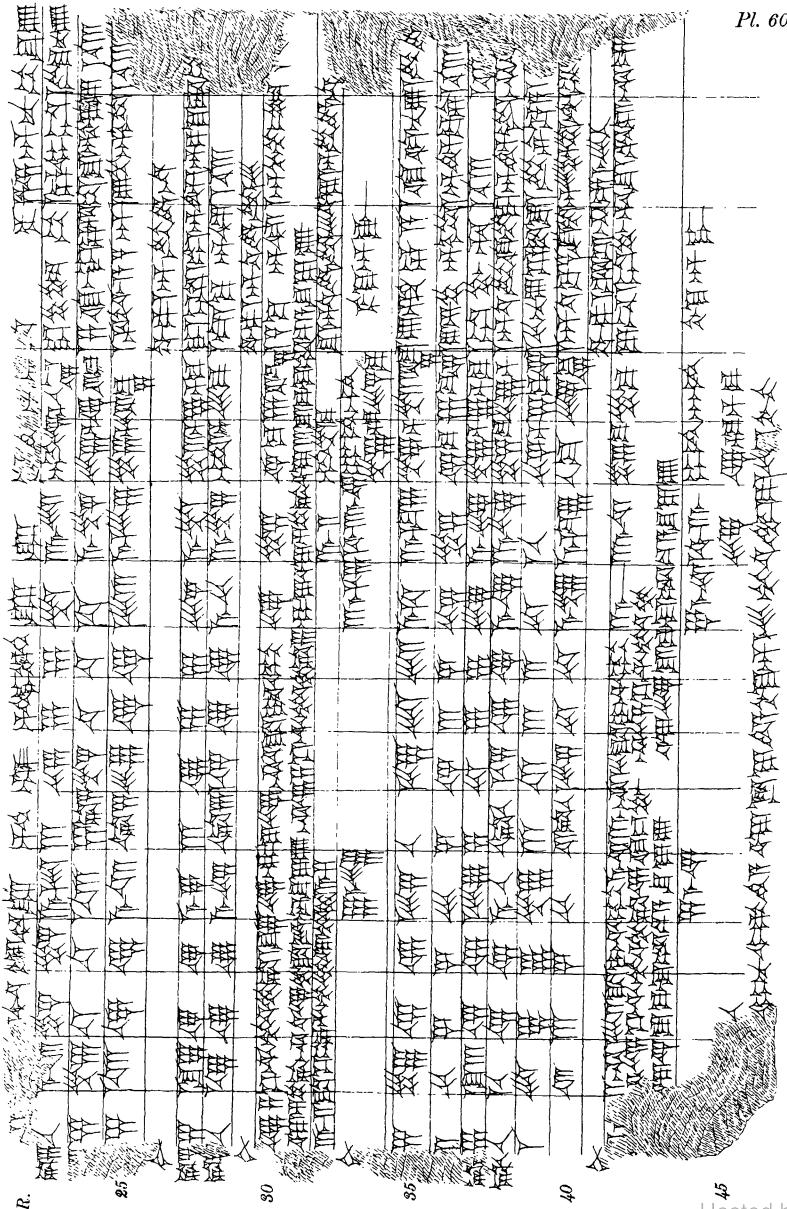
• Erasure.  
• Erasure.  
• Erasure.

[ omitted by scribe. ]

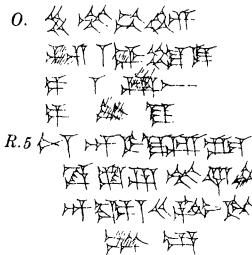
Hosted by Google



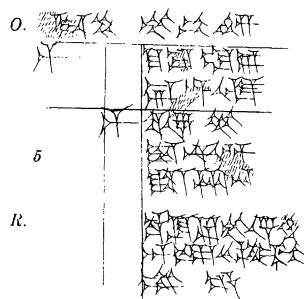
Continued



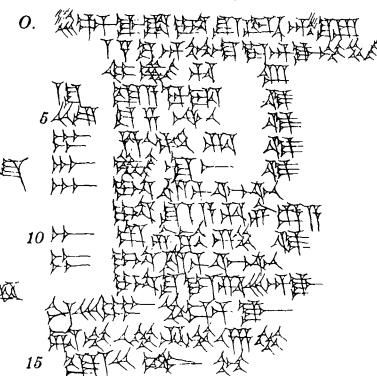
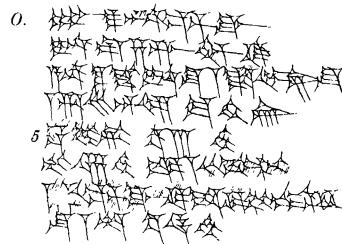
106 a.



106 c.

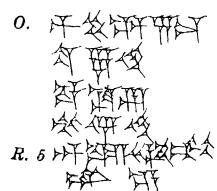


114 a.

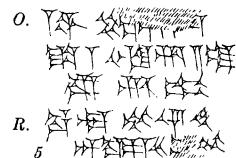


Pl. 61

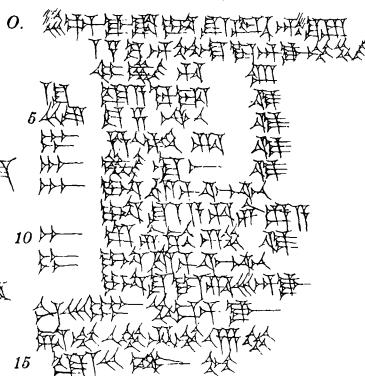
106 b.

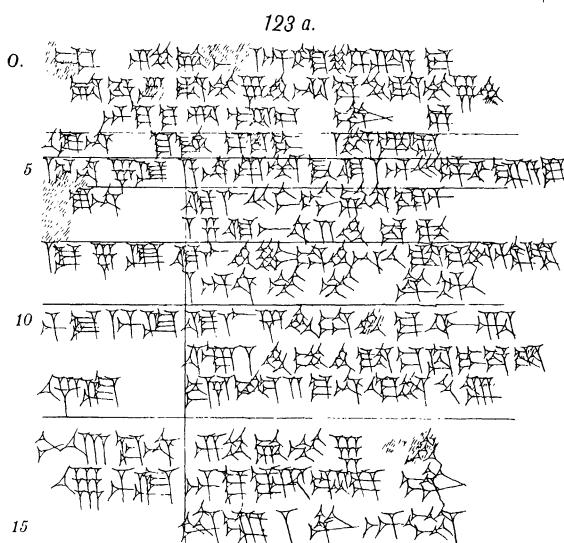
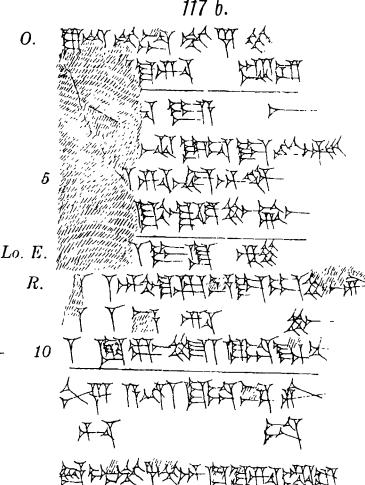
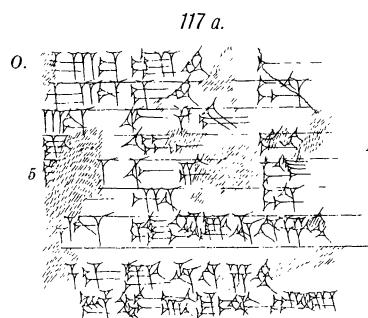


108 a.



114 b.





128 a.

0. 10. 15. 20. 25.

5. 10. 15. 20. 25.

E. 15. L. E. 11.

R. 20. 25.

146

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147

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𠂔 𠂔 𠂔 𠂔 𠂔  
𠂔 𠂔 𠂔 𠂔 𠂔



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5

Lo. E.

R.

10

T

150

O.

5

Lo. E. 5

R.

10

UOFM

151

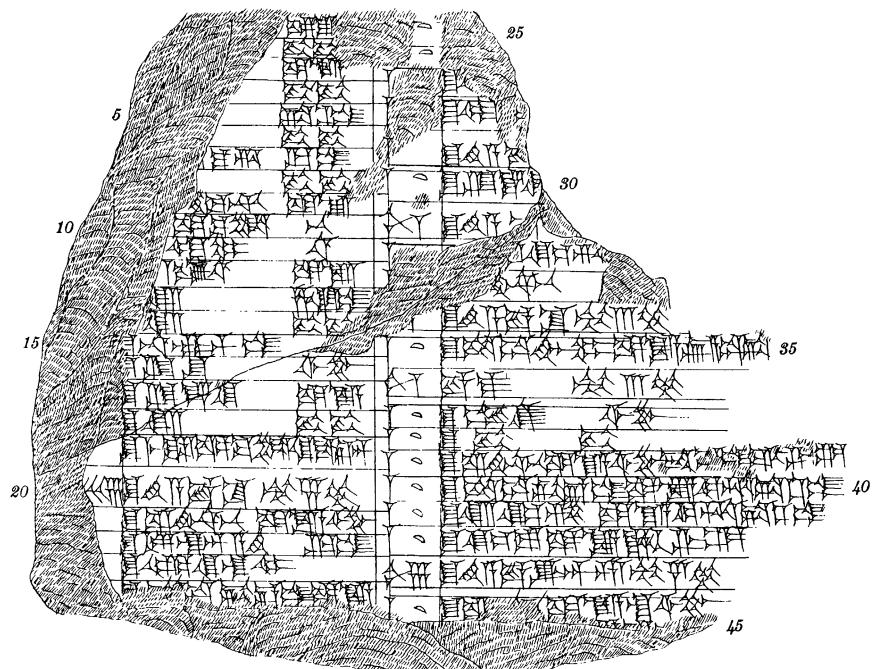
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2. 亂世  
3. 亂世  
4. 亂世  
5. 亂世  
6. 亂世  
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32. 亂世  
33. 亂世  
34. 亂世  
35. 亂世

152

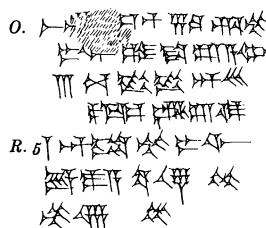
153

Page 3

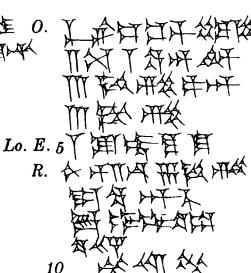
157



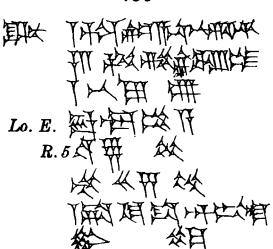
154



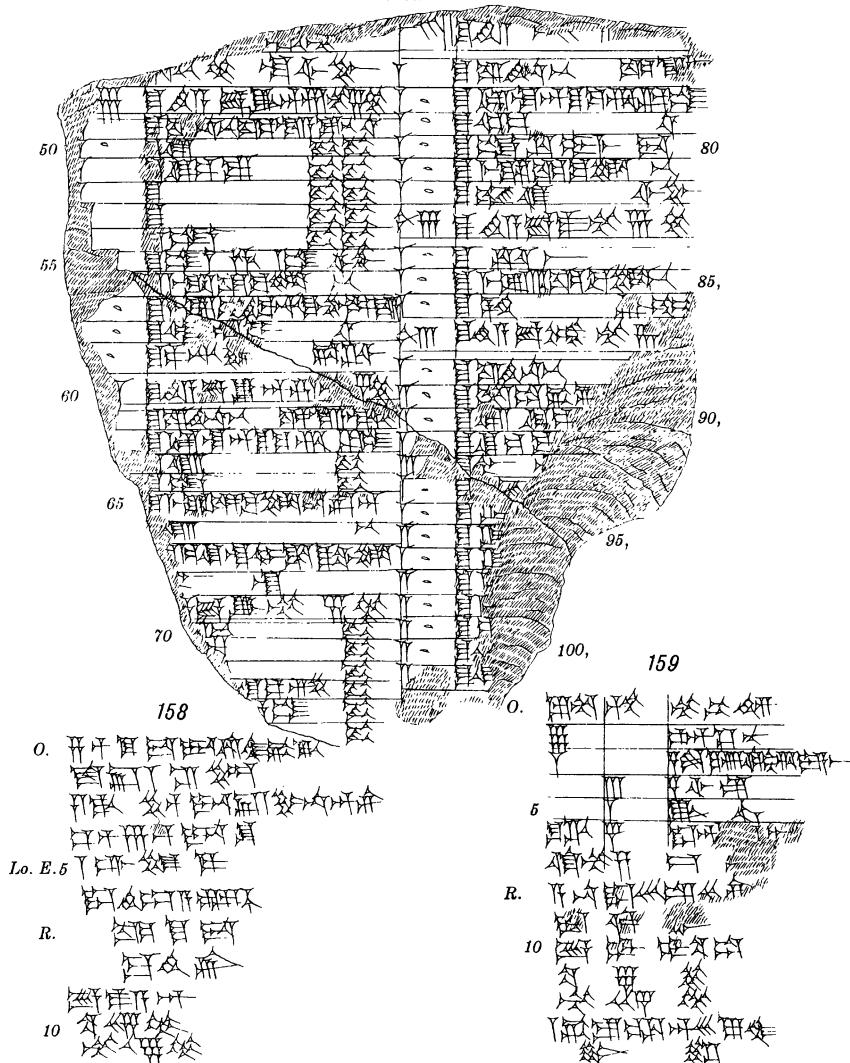
155

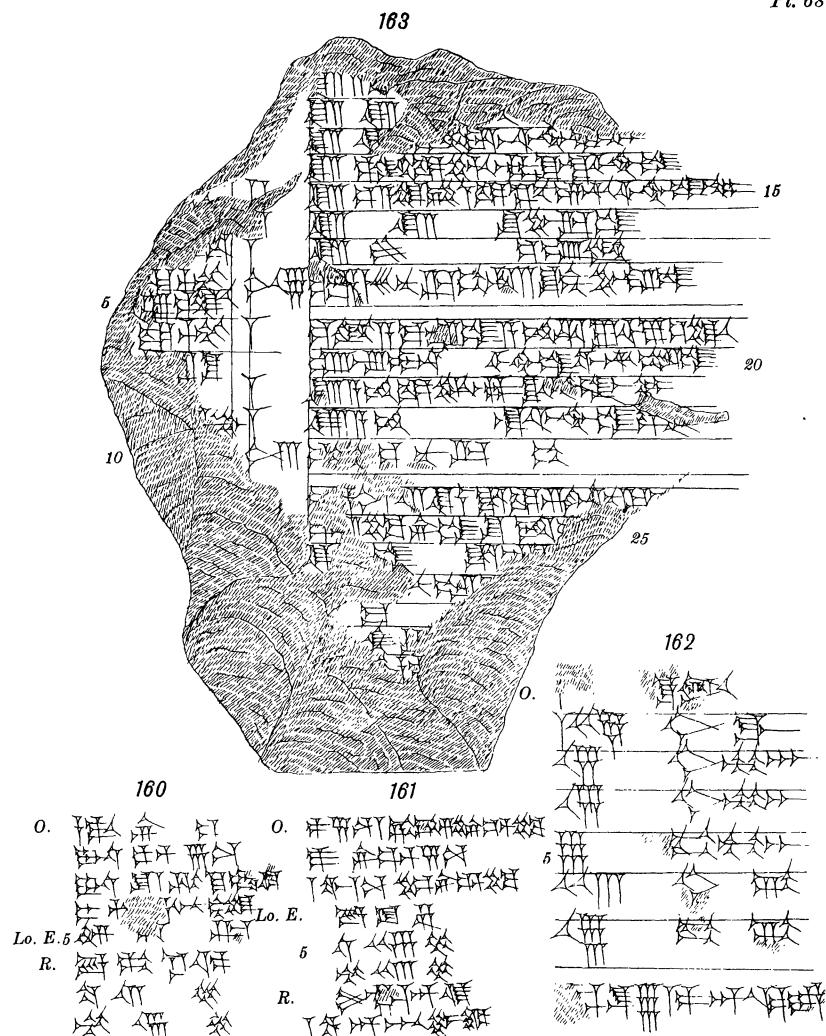


156



Continued





Continued



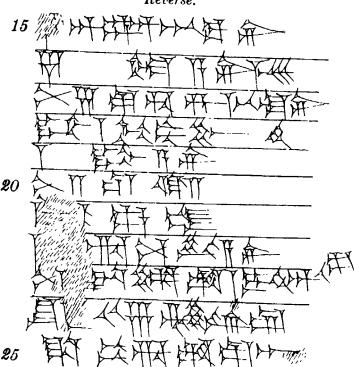
166

*Obverse.*



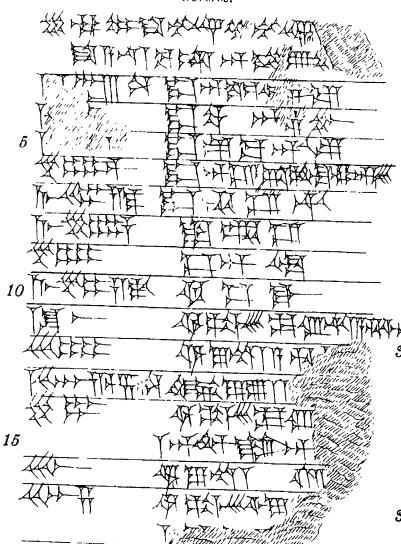
Pl. 70

*Reverse.*



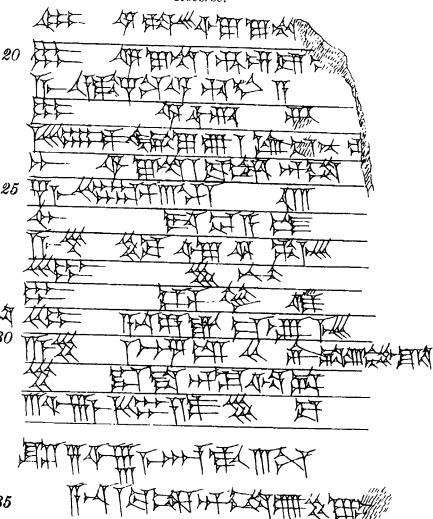
167

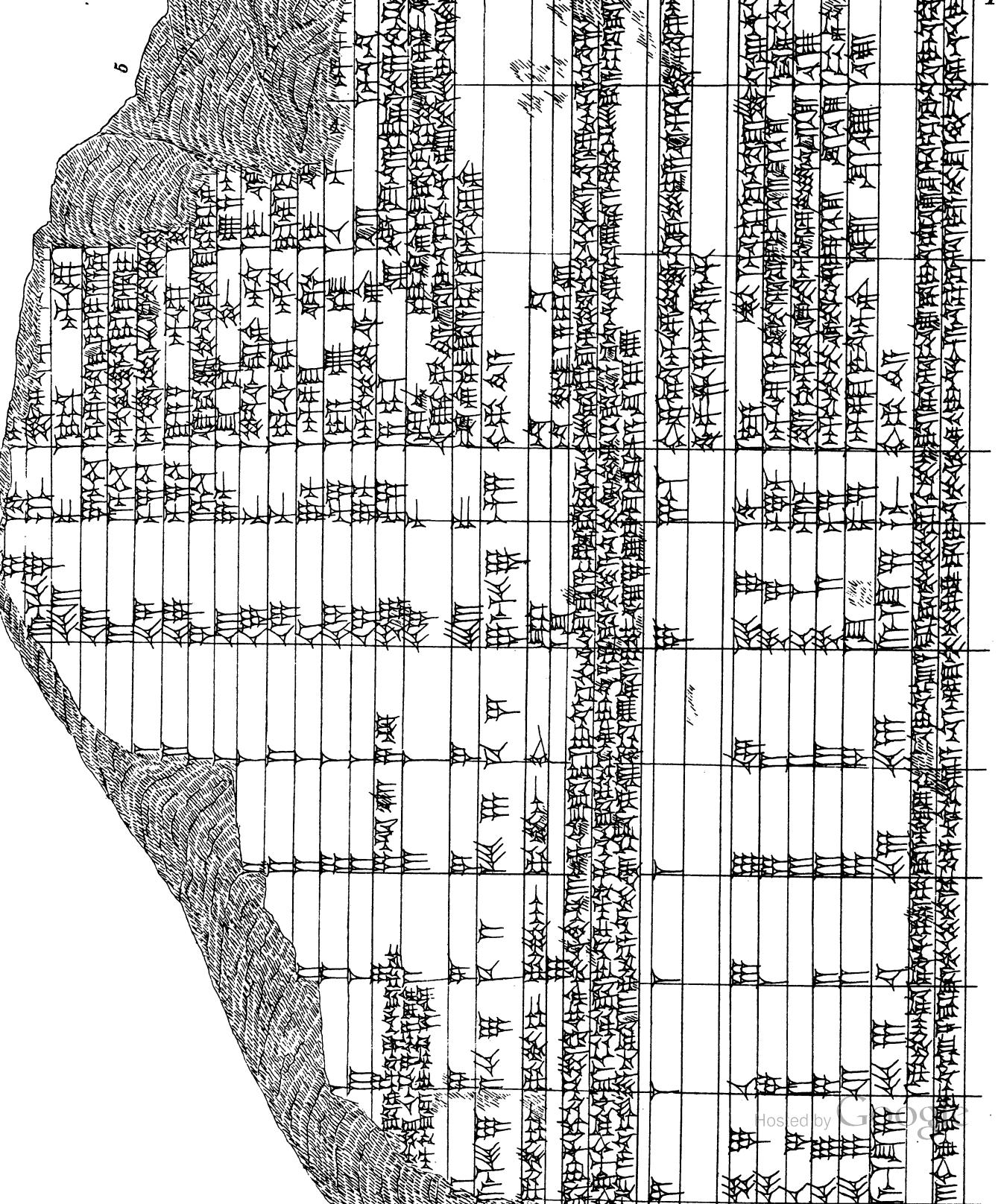
*Obverse.*



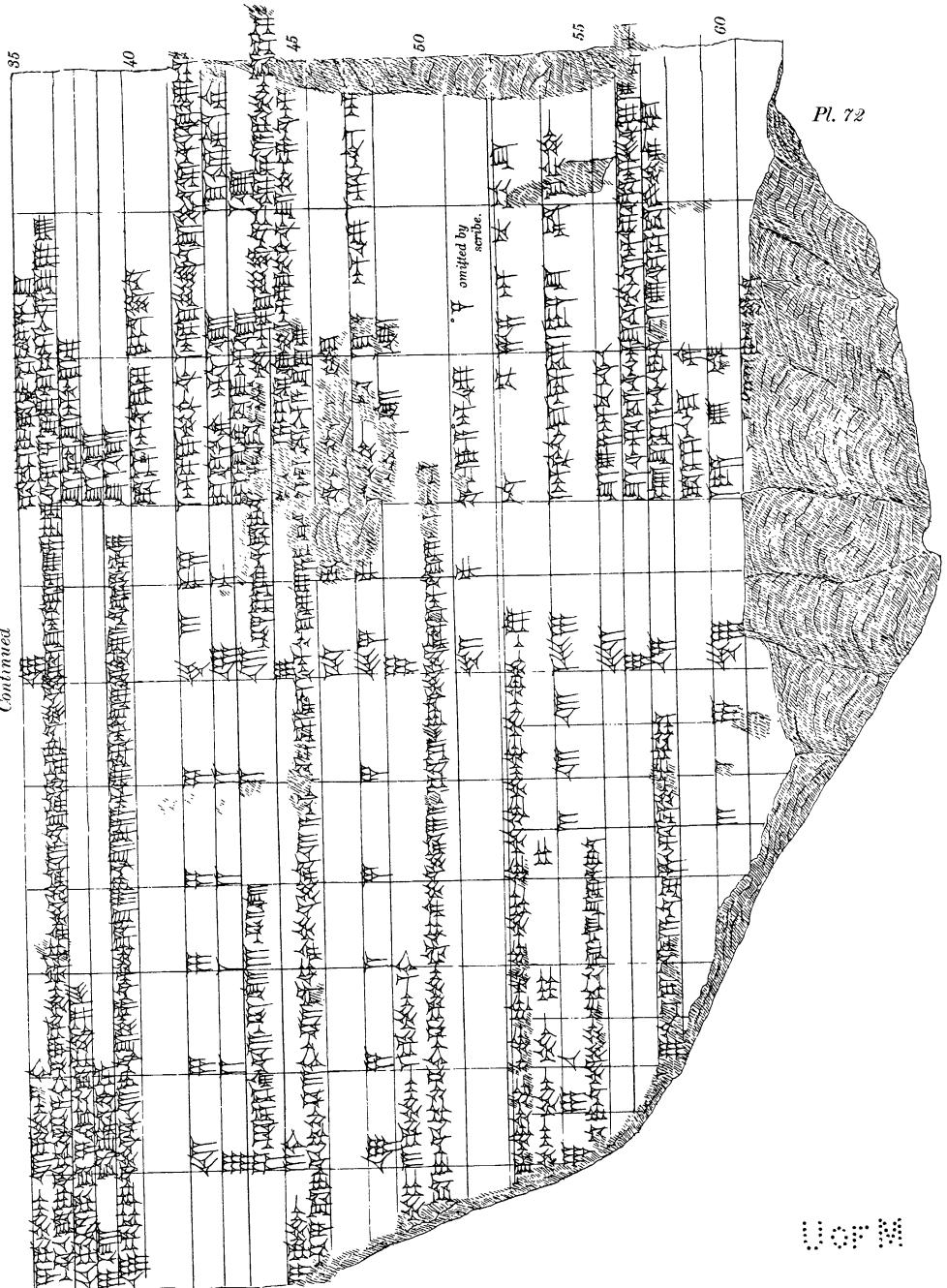
30

*Reverse.*





*Continued*



Pl. 72

三  
四  
五

PL. I



RECEIPTS, RECORDS OF DEBTS, AND SALARY PAYMENTS.



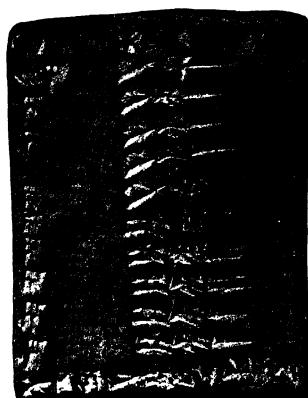
OBVERSE.



REVERSE.



18

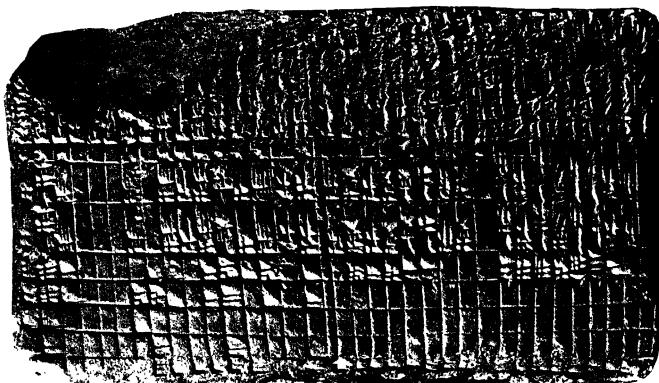


17

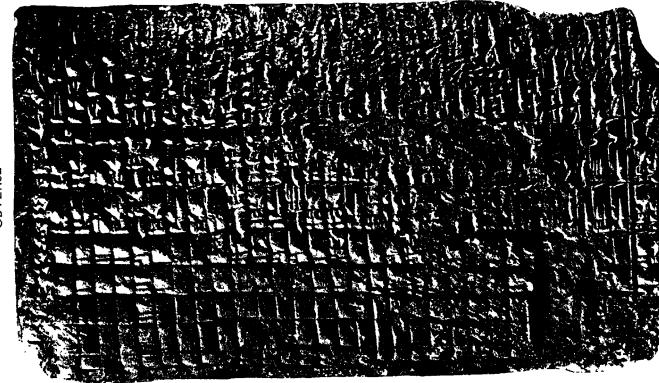
LEASES OF ANIMALS.

No. 16 of sheep and goats. Nos. 17 and 18 of cattle.

REVERSE



OBVERSE



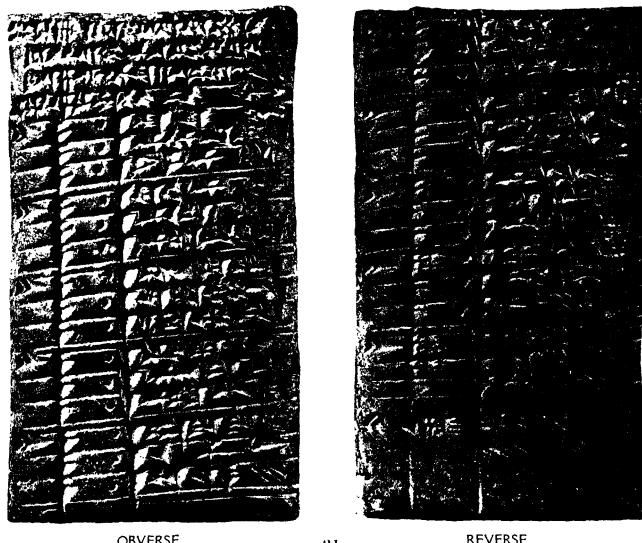
PL. IV



OBVERSE.

20

REVERSE.



OBVERSE

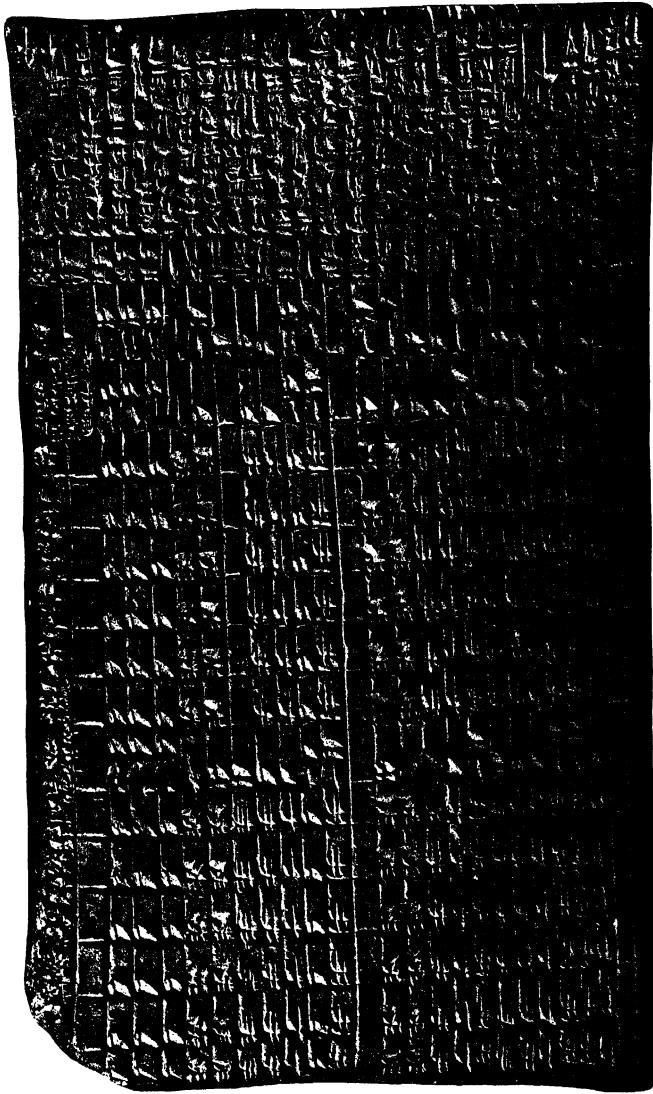
21

REVERSE

PAYMENT OF TEMPLE STIPENDS.

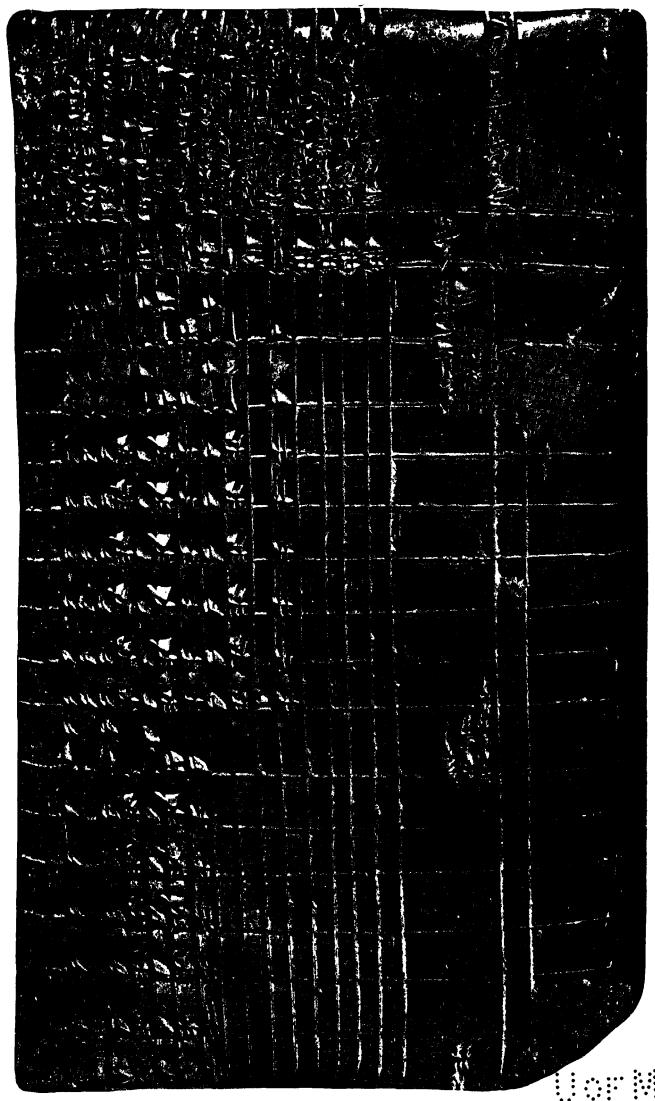
No. 21 has check-marks.

PL. V



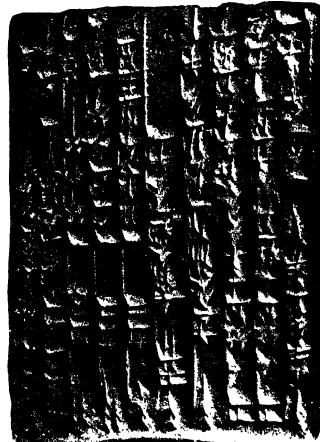
22. PAYMENT OF TEMPLE STIPENDS TO THE DIFFERENT MEMBERS OF FAMILIES FOR TWELVE MONTHS.  
OBVERSE.

PL. VI



REVERSE.  
22. PAYMENT OF TEMPLE STIPENDS TO THE DIFFERENT MEMBERS OF FAMILIES FOR TWELVE MONTHS

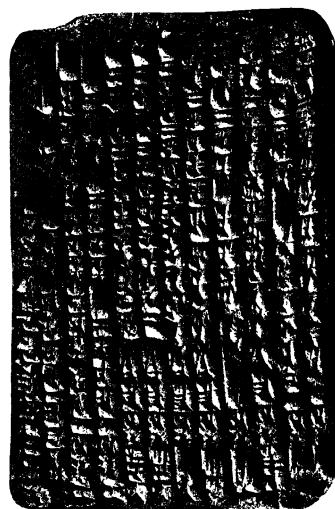
PL. VII



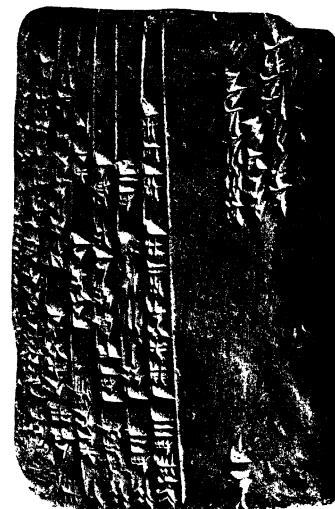
OBVERSE



REVERSE.



24



PAYMENT OF TEMPLE STIPENDS TO THE HEADS OF FAMILIES, MENTIONED IN No. 22.



OBVERSE

REVERSE

25

DISBURSEMENT OF TEMPLE REVENUES TO THE DIFFERENT TEMPLES AND SHRINES OF NIPPUR



OBVERSE

26

REVERSE



OBVERSE

27

REVERSE

DOCUMENTS CONCERNING THE HIRE OF SLAVES



OBVERSE.



REVERSE



OBVERSE.



REVERSE

28. AN AGREEMENT TO ASSUME A DEBT FOR WHICH A PRIEST WAS IMPRISONED  
29. A JUDGMENT RENDERED IN A DISPUTE CONCERNING THE OWNERSHIP OF A FIELD

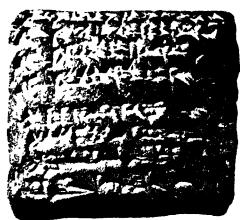


30

AN INCOMPLETE DOCUMENT.

A judgment rendered in a dispute concerning the ownership of a field.

PL. XII



FOUR TABLETS AND THEIR RESPECTIVE ENVELOPES.

PL. XIII



35



36



37



38

Nos. 35, 36 and 37. SHOWING HOLES MADE BY THE SISSIKTU

No. 38 IS A TABLET MOULDED AROUND A POTSHERD

UOFS

PL. XIV



39



40



41



42



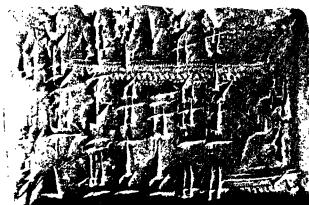
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TABLETS WITH SEAL IMPRESSIONS



## ADDITIONS AND CORRECTIONS.

VOL. XIV.

- Page 3, line 3, read: *Gir-ri-a-ab-ba* instead of *Gir-ri-a-ab-bi*.  
Page 19, li. 1, read. The side, etc., instead of: This side, etc.  
Page 22, li. 1, read: *II lītu shibū*, instead of *III lītu shibū*.  
Pages 27 and 28, read: Iyyar, instead of Ivar.  
Page 32, in the heading of tablet beneath *naphar*, read: *she'um* instead of *sk'um*.  
Page 33, li. 45, read name: *mI-na-shāri-Marduk, harrānu*.  
Page 35, li. 25, read name: *Idānni-Shamash*, instead of *Idānni-Shamash*.  
Page 35, next to last line, read: *mSi-ni-hilāni*, instead of *dānt*.  
Page 37, read name: *Man-na-ā-dannin-i-da-as(idat, ID)-su*  
Page 37, li. 42, read: Tammuz, instead of Tammu.  
Page 48, read: *Nibeana(dSI-MU-TU)-na-si-ir*, instead of *na-si-ir*.  
Pl. 14, 118. 20 add a perpendicular wedge to the character following *be* and read: *mBa-la-su*.  
Pl. 58, 91a, li. 8a has been omitted in copying. It reads: *90 qa ipro II Hu-la-la-tum u iKi-ik-ki-m-en-ni*.

## ADDITIONAL CORRECTIONS TO VOL. XV.

- Page X, omit *ID* and *SE KAK*, which are to be read: *Apsū* and *Nisaba*, as suggested by Prof. Hinke.  
Page 3, li. 5, omit: *NIN-SHAR*.  
Page 16, li. 15, read: *sha*, instead of *KU-UD*.  
Page 16, li. 23, omit: "in white flour."  
Page 30, the name read: *EN-ZU-ti-Rammān(?)* and *EN-ZU-ti-ilu* very likely should be read: *Adi-ma-ti-ila*.  
Page 37, add the name: *Mi-ni-Bit(l)-ti-Ak-ka-di*, 52: 6.  
Page 51, omit. (cf. *BIR-SHI-LUM SHU-BU-BU*, Vol. XIV).  
Page 51, read: *NI-SUR*, instead of *NI-SUR*.  
Page 55, the god read: *Si mu-ti*, should be: *Nibeana(SI MU-TI)*.



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# THE BABYLONIAN EXPEDITION

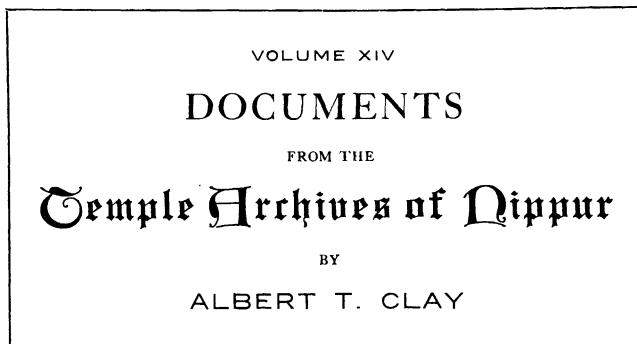
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## SERIES A: CUNEIFORM TEXTS

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